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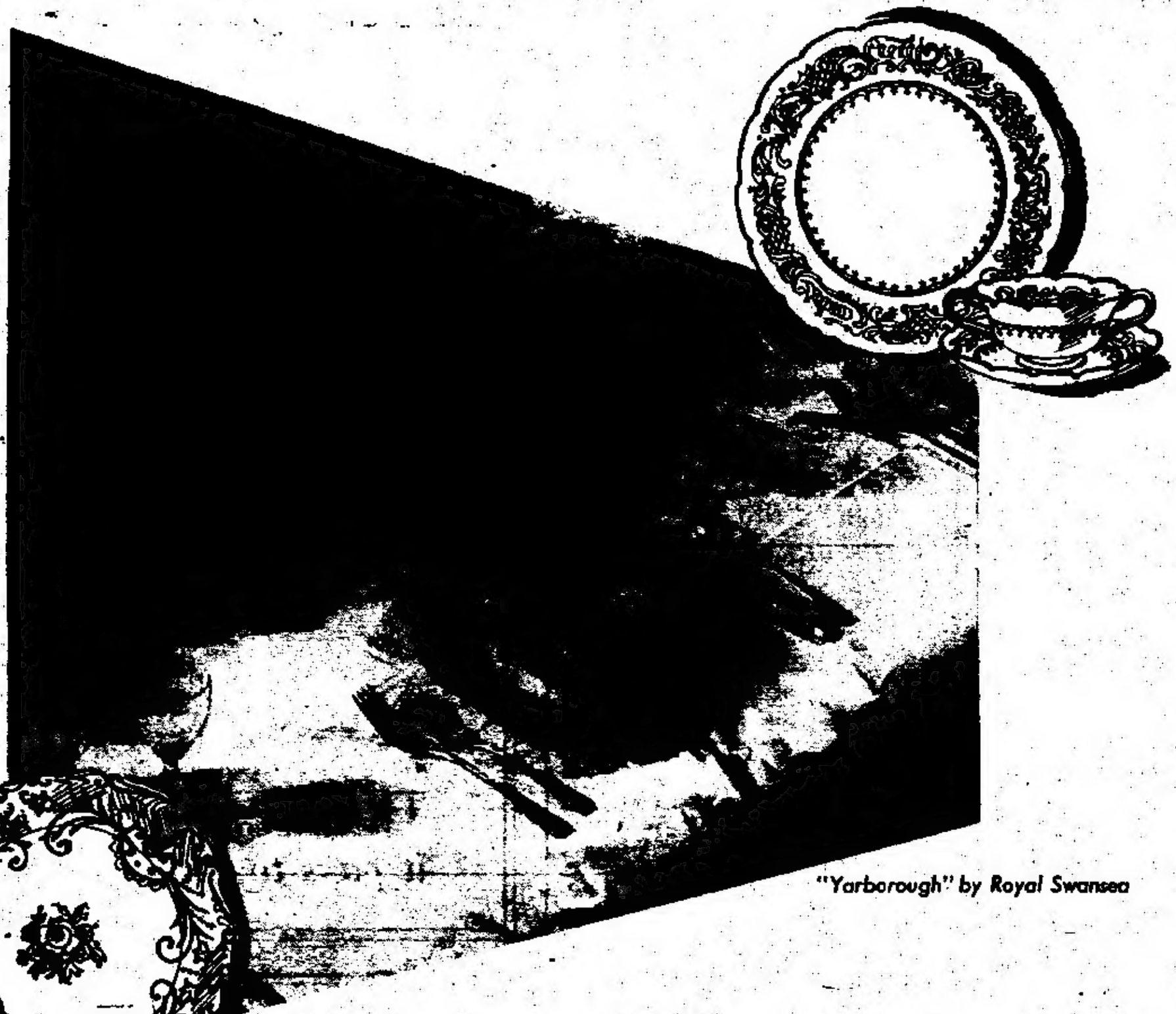

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CANADIAN JEWISH REVIEW

VOL. XXVI MONTREAL, MARCH 31, 1944 No. 26

Commentaries

By Dr. Harry J. Stern, Rabbi

The Midrash Of The Four Sons

Of the Midrashism added to the Haggadah in the Gaonic period, the Midrash of the "four sons" is considered one of the most important. This interesting specimen of Midrash from the Jerusalem Talmud and the Mechilta furnishes us an instance of the keen insight the Rabbis possess in penetrating human nature. The law speaks of four types of children: the Wise, the Wicked, the Simple, and the son who can not ask. Three of the "four sons" ask questions, one is dumb. It seems that the Rabbis understood that, after all three-fourths of man is a questionable animal. The Bible has four references to the questions of the son, therefore the Rabbis with the minutest search for any possible suggestion in every word of Scripture, conclude that the four questions might refer to as many different classes of enquirers, and the Midrash proceeds to fit the questions to the enquirers.

The four expressions in the Bible used with regards to the duty of narrating the story of the departure from Egypt are these: Deut. 6.20; Ex. 12:26; Ex. 13:14; and Ex. 13:8.

All the questions based on the above Biblical texts are very ambiguous judged from the meaning and contents. For example, it is doubtful whether either Ex. 12:26-27 or 13:14-15 refers to the "Wise One" at all. Perhaps, on the contrary, Deut. 6:20 may refer to the Haham.

But, judging simply from the wording of the questions, we can state that (1) Exodus 12:26-27 in probabilty refers to the Rasha if we take the word to signify trouble. The Mechilta and the Jerusalem Talmud take it in this sense. (2) Exodus 13:14-15 must refer to the simple one because it is such a simple question. (3) Deut. 6:20-25 is taken to refer to the Haham because of the detailed form in which the question is put, as well as from the knowledge it displays in distinguishing between the terms Aidas Chukim and Umishpotim.

Ex. 13:8 has been taken to refer to the She'Emo Y'dayoh Hishol from the fact that it is merely an answer without a question. We offer these explanations because it corresponds with the texts of the Passover ritual which are now commonly used.

While the above passages, as the Midrash interprets them, fit roughly the four characters it seems that too much ingenuity has been wasted in trying to explain details. Perhaps libraries have been written on the subject of the "Four Sons." The chief difficulty is found in the fact that our present reading of the Haggadah text makes no differentiation between the question of the Haham and Rasha. They both exclude themselves according to our text from the "Klal" by the use of the personal pronouns Osonu-Lochem, "You."

While ever so many "Mephorshim" tried to harmonize by Pilpulistic interpretations the questions of the Haham and the Rasha, the key to the whole matter is found in the fact that the Jerusalem Talmud and Mechilta read "Us" for "You" in Deut. 6:20; this reading is also found in many of the oldest manuscripts of the Haggadah. By reading the extract as preserved in the Jerusalem Talmud we find that while the distinction between the wise son and the wicked does not lie in their questions, yet there is a difference in their ultimate aims.

The wise son asks, "What is this Passover for us?" This question leads him not from but to his kind. The Haham thus has a true philosophy. But the wicked, with his cynical question, "What is all this for you?" purposely excludes himself and stands outside of the "Klal." He is wicked, not because he doubts, but because he takes no hand in the struggle in which he might take a share. Perhaps he is considered wicked because by excluding himself he rejects one of the principles of Judaism, namely, "One is not to separate himself from the group."

Prelude To The Exodus Yet To Come!

Passover, with its dramatic story of the ancient exodus from Egyptian enslavement, commences this year on the Eve of April seventh. We need the inspiration of this great and historic feast of freedom certainly in this hour when we fight desperately so that freedom may have a rebirth for mankind.

The struggle for freedom has been long, indeed. Mankind has been forced to dwell in many an Egypt. Many a Pharaoh has arisen through recorded history to chain and bound the human race. The Jew in particular has known brief interludes of freedom between cruel periods of persecution and enslavement. In the Jew's struggle for emancipation is found epitomized the general fight for freedom on the part of mankind.

Ancient Egypt is a warning to the tyrants of our day. And the Passover Feast is a source of hope for us who are at war against the new Pharaohs. Jews and Christian stand shoulder to shoulder in the latest battle for the rights of man. The Egypt nations of our day, by the design of God, the Redeemer, will be plagued by disease and darkness because of their attempt to enslave the free peoples of the world. Germany, Italy, and Japan are now only commencing to be plagued for their enslavement policies. Their cruelty and their acts of violence have aroused men the world over to sacrifice anew and even to die for freedom.

Freedom will soon have its victory, of that we are sure. We trust that freedom's victory of our day will usher in the universal exodus from bondage, that wherever men are oppressed they will liberate themselves and freedom may thus become global and universal.

The Rabbis indicate that God's memorial book records four terrifying nights. The first of these is the night when God amidst darkness came to create the universe. God's command, "Let there be light", then brought order out of the world in confusion. The second night is the one when God revealed himself unto Abraham and entered into a covenant that was to make of Israel the peculiar people, God's witnesses on earth. The third night in God's memorial book refers to the redemption of Israel from Egypt. And the fourth night is the one when the redemption which commenced in ancient Egypt will at last be completed for Israel and all mankind and for all time to come. It will be the night when idolatory and superstition shall have vanished from the earth, when cruelty and the doers of evil will be no more, when men everywhere will live in genuine freedom and brotherhood.

(Continued on Page Seventy-One)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Passover is the greatest holiday on earth. There is none greater for Passover is the freedom festival, the one that celebrates the Exodus, the one that holds before the world the lamp of liberation so that all suffering peoples may be inspired to share the hope of the Jews in that better day which is always sure to come. Passover was never greater than it is today because freedom was never more important and it is just when the days are the darkest that the Jews must make the firmest expression of their belief in freedom as the most vital thing in human life.

"I am the Lord your God who brought you out of the land of Egypt out of the house of bondage" is the core of the Ten Commandments which are the core of the Jewish religion. Here is the freedom ideal, the assurance that liberty has been won and can be won again, the challenge to the forces of darkness in the possibility of mankind achieving a Messianic time of security, peace and faith for all.

It is noteworthy that the Passover meal, which celebrates deliverance from bondage, may not be eaten in isolation by single individuals. The Jew partakes of it only in the company of family and friends. The more people who celebrate freedom the better for the individual and the more firmly established is his own good fortune thereon. The door is opened wide and from millions of shining Passover tables there streams the light by which for centuries and centuries the Jews have displayed to the peoples of the earth a rock-ribbed truth that is changeless: "In every generation men have risen against us to destroy us but the Holy One, blessed be He, delivers us from their hand."

On the Passover table, among the symbolic articles in front of the leader of the Seder service, there is the Elijah Cup which expresses the undying faith of Israel in a time when the strivings of humanity for freedom will be realized, the Messianic time of which the coming of Elijah, the Prophet, will be a certain forerunner. The door is opened, the light of hope shines out, the celebration is explained, history is recounted, slavery in Egypt is described, the wonderful salvation of the Israelites is narrated, and some time or other, no one knows when, Elijah, the Prophet, comes in, a guest at every Seder in the world, a protector of every Jewish household wherever the door is ajar on Passover night. No wonder this night is so different!

Elijah, the Prophet, is the guardian of the little ones (he is invited to all the circumcisions) and the Passover Seder has a great appeal for children. Elijah, the Prophet, flies like a bird through the world wherever a sudden divine interference is called for. Oh, yes. And the pious know who is before them when he is there. The very pious, that is. And dogs, who have such keen powers of understanding and so much more sense than humans sometimes, since, for example, man eats man but dog does not eat dog, they know when Elijah, the Prophet, is near and you can hear them barking joyously in the darkness. It is the major activity of Elijah, the Prophet, to be an angel and to help people in distress and to save them from misery. But his main job is to bring peace and adjust all differences.

Freedom will be here, the freedom of each individual of every color, race, and creed for self-realization according to his fullest capabilities; for a good standard of living through a just distribution of wealth; for the right to differ; for the right to independent thinking and to speak those thoughts. There will be no fettered slaves of arrogant masters. You won't be able to find any.

"Remember this day," said Moses, "this day in which ye came forth from Egypt, out of the house of bondage." That was the first step, the time the beginning was made in an event supposed to be continuous, for every Jew is enjoined to live over in his own consciousness the great Exodus from Egypt. True, now is another hour of slavery and the Jews are suffering because, as Israel Zangwill said, "freedom was first spoken with a Hebraic accent." Their tremendous ideal, which gave birth to the splendor of "liberty, equality, fraternity", is being shouted down by the brutish and the bestial who strive to enslave the whole world. But Israel does not despair. At the same time, remember that it is not for nothing the first Passover eve was always called the Eve of Vigilance and must so be celebrated by all generations to come.

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George W. Cohen, *Manager.*

I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

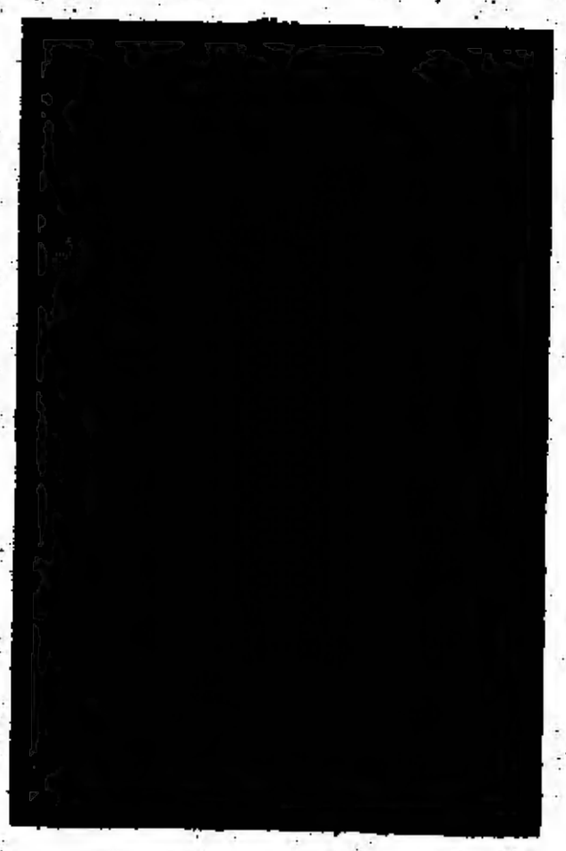
MARCH 31, 1944 VOL. XXVI, No. 26

A Passover Message

By Samuel Bronfman, President Of The Canadian Jewish Congress

No one who has given thought, particularly during the last four fateful years, to the story of the Passover festival could have failed to note with what a striking pertinence that narrative was applicable to the events of our own day. Even upon the very outbreak of hostilities, as the intention of the Nazi gangsters became deadly clear, the sinister similarity between the pharaoh of long ago and him of today was grimly established.

For in our day, too, as in biblic times, an arrogant tyrant sought to fling into the waters of perdition all those not of his own race, decreeing even for his own people



Samuel Bronfman, Montreal, president, Canadian Jewish Congress

a state of permanent subjection; and in our day, too, as in the days of Pithom and Rameses, the unspeakable despot attempted to build, out of human suffering, mortared with blood and tears, that ignoble pyramid he so hopefully calls Festung Europa. Indeed, as initial success followed upon his sudden onslaughts, most of that continent itself became but a larger and darkened Egypt. Again there was heard, as it still is heard, the agonized cry of oppressed nations slaving beneath the whips of their taskmasters; and again, our own people, caught in their new Mizraim, suffered, as they still suffer, the full savagery of Pharaoh's hardened heart.

Fortunately, as the war progresses and as the full might of the British Empire, the total resources of the United States, the implacable determination of the Russian forces, the strength and sacrifice of all the United Nations, are brought to bear more and more against the enemy, the Passover saga of our own times advances into its happier stages. No longer does fortune smile only upon the arms of the aggressor. At this very moment, as the hail of bombs, the darkness of cities, the death of their firstborn brings consternation to the enemy, a just retribution is being visited upon him, a modern version of the plagues of Egypt.

In all the places of the earth where men still own their own souls, and even in those unhappy regions where the hope of a better day is secretly cherished, the conviction grows apace that current events presage still greater things to come. The preludes of the contemporary Passover saga are coming to a close; the great finale of triumph is about to begin.

True it is that many dark days still lie ahead of us. Canadian Jewry, dedicated to the supreme cause of our country and our people, faces the prospect unflinchingly, never hesitating about the cost, never doubtful of the outcome. All mankind, it knows, is even now crossing its Red Sea; and surely as it considers the glorious conclusion to the ordeals which beset its forefathers on their path out of slavery, stronger grows the conviction that soon, soon, that Red Sea will be crossed, and on the other side thereof will be found the promised land of a happier life of freedom and decency for all mankind.

Passover Greetings
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Traditional Delicacies On The Passover Table

By Doris Turnheim

Ideologies rooted in the past and potent in the present bind men together in a common cause; gustatory memories revived by current application make them kin.

The evocative fragrance of the Seder table, enhanced by appetites sharpened by the preceding period of reflection on the deliverance of old as linked with the renewed struggle to retain that freedom today, marks the perfect fusing of spiritual and material race memory. Whether he joins in a simple family Passover reunion or the more elaborate and numerously attended community Seder, the partaker of the traditional dishes cannot avoid a feeling of basic union with his fellow Jews — a sense of continuity strengthened by the familiar sights and sounds and odors.

Seder means arrangement (literally "order")—the arrangement of the table for the first Passover meal. And the general rules of this order are the same as they have been for hundreds of years, varying only as each country and each generation has made certain small changes. True, Passover recipes are a little harder to prepare than are ordinary foods, since there are certain ingredients which may not be used—but the rewards far outweigh the minor difficulties. The matzoh meal or potato flour that take the place of ordinary flour turn out particularly delicious dumplings and cakes and pancakes and puddings and even candy, obliterating the muscle weariness induced by batters that must be stirred and stirred and stirred to attain a light consistency.

Foods on the Seder table itself include the Seder-dish, which consists of three matzoth wrapped in napkins. On these are placed a roasted lamb bone (in many homes a chicken bone is substituted, because the similarity between lamb and human blood lent credence in ignorant minds of other lands to the old "blood accusation"), to represent the paschal lamb of the ancient Temple rites, and a hard-boiled egg, to represent the free-will sacrifice of ancient times and to symbolize the new life of freedom that the exodus from Egypt meant to the Israelites. In many homes each person is subsequently served with an egg, which is eaten together with a piece of matzoh on which has been spread a little of the charoseth and a tiny bit of grated horseradish — with a piece of horseradish root dipped in salt water to top it off. The grated and whole horseradish are the bitter herbs designed to remind us of the hard lot of our forefathers when they were slaves, and the salt water to put us in mind of their tears. The charoseth symbolizes the mortar which they fashioned into bricks—yet, properly made, it is so tasty that it may be difficult to recall its significance. One additional recipe calls for mixing of equal portions of finely chopped apples and walnuts, with cinnamon and wine added to taste. Families with children often substitute grape juice for the wine.

The actual meal usually follows a more or less set menu. It begins with fish, preferably gefuelite fish; then comes soup with matzoh balls; roast fowl with matzoh stuffing—although in this country, with its dimmer remembrance of personal persecution, roast lamb is often the piece de resistance; vegetables, salads, drinks; topping off with almond cake with strawberry

(Continued on Page Seventy)

The Eve Of Passover In Kovno

By H. Shafer

The "Erev Pesach" season in Kovno, like in the rest of Lithuania, began four weeks before Pesach, that is immediately after Purim when the discomfiture of the arch-enemy Haman is celebrated.

Passover, on the other hand, is a symbol of Liberty, a celebration of the final triumph of justice over tyranny.

Passover is so highly regarded that much time is devoted to preparing for it, more than for all the other holidays. Perhaps the hard work before Pesach is meant to symbolize the slavery of our ancestors before the deliverance.

To the people of Kovno, the Niemen was an additional cause of anxiety during the weeks before Pesach. This gentle river, so placid at other times, would choose at this season, the busiest of the entire year, to go on a rampage.

Throughout the winter the Niemen was frozen solid. The floating bridge was dismantled before the Niemen "stopped," and all traffic between Kovno and Alekshot was carried on over the solid mass of ice covered with snow. Early in the spring travel became dangerous and had to be discontinued. This always occurred between Purim and Passover, when the people on both sides of the river could least afford the interruption. This inconvenience was only part of the damage done by the Niemen, for when the ice broke and the river overflowed, the flood water and blocks of ice often caused considerable property damage and sometimes loss of life.

Something happened every year when the river overflowed. In the course of years, many unusual incidents happened for which the Niemen was responsible. There are, however, two outstanding occurrences which, I believe, deserve to be recorded. One of these happened in 1875.

Leibetzke Rabinowitz was a very prominent and highly respected member in our community. Those who are familiar with Yiddish will realize the extent of the esteem in which he was held, from the affectionate form his first name had taken. The name "Leib" is extended to "Leibele" or "Leibetzke" only when the bearer of it merits the highest respect. Leibetzke Rabinowitz was blessed with all the finer qualities which make a person beloved of all who know him. He was learned, kind-hearted and charitable; was a dignified person of middle age, and lived in the most beautiful house in the district — truly a fine "Balebos." In business, he was a half owner of the famous beer brewery known as Ringbaum and Rabinowitz. The brewery close to the Niemen, was located on high ground, so that the flood waters or the ice blocks never reached any of the buildings.

It was on a Friday morning, 10 days before Passover, when I, with many others, saw him passing by, gold-headed cane in hand, on his way to the brewery. He always attracted attention. Shortly after, there was a loud crash followed by many more. Then a continuous roar, like that of a hundred lions. There was no mystery about it. Everybody knew the ice on the Niemen had broken, or, as we termed it: "The Niemen was going."

This event brought joy to some and fear to others. It was a sure sign of Spring. The atmosphere became even more "Erev Pesach-dig," and what was most important, merchant ships would soon come and go, giving employment and improving business. On the other hand, there were many who had relatives living or working close by the river and whose business was on the other side, who might have been trapped while crossing.

By the time Leibetzke reached the brewery, the Niemen was in full swing. He joined a small gathering of men to watch the magnificent and terrifying spectacle. The noise was deafening. Countless blocks of ice of enormous size and weight were rushing, crashing, chasing one another like mad demons. A momentary jam would cause the formation of scores of mountains of ice. Blocks of ice were pushed up on top of others by the onrushing ice from behind, only to fall apart with a great noise.

A Sambatyon in action.

No living thing could survive in it for even a moment.

The attention of the little group was attracted to some ice-blocks being pushed up the hillside. The foremost block crept up to within a few feet of them. They saw Leibetzke raise his cane and touch the ice. What happened after that no one present was able to tell. It all happened so quickly that, although they all stood within a couple of feet, no one saw. And it remained a mystery. What they did see was—the place where Leibetzke had stood only a brief moment before was empty — he disappeared together with the ice-block from the hillside.

The spectators were horrified as they began to realize that a terrible tragedy had just taken place and yet, they could not believe that what they feared had really happened. Then as if to convince or mock them a submerged ice-block rose to the surface, and on

(Continued on Page Sixty-Three)

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Anti-Semitism: What Can We Do?

"OUR SALVATION MUST ARISE FROM OURSELVES"

By Rabbi Abraham L. Feinberg, Of Holy Blossom Synagogue, Toronto

The Exodus narrative portrays with amazing exactness the anatomy of modern anti-Semitism. Hear the charge made by Pharaoh against the Jewish inhabitants of Egypt, whom he knew not: "Behold, the people of the children of Israel is more numerous and mightier than we. Come, let us deal wisely with it; lest it multiply, and it come to pass, that, when there happen to be a war, it join also unto our enemies, and fight against us, and depart out of the land."

For the first time in literature, the rationale of suspicion and prejudice toward Israel was articulated. An accusation is herein levelled against our forefathers which today tempts the anti-Semite everywhere; a poisoned arrow in the Fascist arsenal. Evil harbinger of Hitler! "The Jews are dominant, indigestible and dangerous — a disloyal element of enormous power in the organic structure of a nation." One might almost repeat the old saw that the devil quotes Scriptures.

The causes of anti-Semitism are numerous, diversified and baffling. Each student distributes emphasis in accordance with his own basic mind-set. The theologian pivots his analysis on the Christian scheme of Messianic salvation and Israel's rejection; the economist refers to the determinism of food and employment; the anthropologist centralizes racial idolatry; the sociologist lays stress on differences in custom, belief and appearance; the political scientist explores the concept of the unilateral state. Surely we cannot expect an ancient scroll to survey the complex origins of modern anti-Semitism!

In a world officially worshipping under the sovereignty of Christendom, a moral menace reaching such proportions as anti-Semitism has attained cannot be fairly regarded, in the final sense, as other than a Christian responsibility. As Rev. Daniel Poling once warned, the Jews can survive persecution; they always have. But Christianity cannot survive the persecution committed in its realm, and retain any spiritual authority. The so-called "Jewish problem" is a Christian problem because it jeopardizes the claim of Christianity to any authority over human conduct. The Church cannot abide anti-Semitism — and abide. But this hard fact addresses itself to Christians. There is another harder fact which concerns ourselves. The so-called "Jewish problem" is also a problem for Jews. Christians have definite and inescapable moral obligations to their Christian heritage; our duties to our own are no less urgent.

Some time ago the demand for a separate Jewish Army in Palestine welled up clamorous and strong. That army has always existed, in a fundamental moral sense, and it exists today. The helmeted, sturdy youth from Tel-Aviv who built forts at El Alamein, manned guns in Tobruk and evacuated Imperial soldiers from Crete are one division in that far-flung army. The pitiful remnants of a slaughtered people who made every naked wall a bloody rampart for forty-two days in the Warsaw ghetto, and shamed the Nazi tanks into a full-scale siege —they were a division of the Jewish army. The Jewish men and women who march forth under the United Nations, from Canada and Britain and the States and Russia, are a division of that army. We here, dwelling comfortably, often complacently, are also a division of that army.

In fact, the Jewry of North America occupies the most crucial sector in the entire global battle-front for Israel's preservation. Our youth in uniform are contributing their strength and in some cases, their lives, to the military triumph of the democratic peoples, in whose security we trust that Jews will share. We here are alone capable of maintaining the spiritual front, and winning the spiritual battle, on whose outcome we know all Israel depends.

Unless the Jewish communities of the Western Hemisphere construct a bulwark out of their own internal strength, against the enemy at home, the fervor and sacrifice which our men in service have offered to our future, will have no meaning or usefulness. The Talmud says: "The greater your talents, the greater your responsibilities." We Jews in North America comprise the only section of Israel which has not been scattered, drained or obliterated by war. There can be no safety or stability for Israel except in so far as Canadian and American Israel is firm, unbroken and impregnable against the foe who labors here as he slays in Europe.

Recently a committee to combat anti-Semitism in the United States was organized under the chairmanship of Supreme Court Justice Frank Murphy. Its members, evidently hand-picked, derive from the the most conspicuous segments of American intellectual and spiritual liberalism and include public officials and ministers of the highest rank. Its program is well conceived and vigorously phrased. Yet the recent outbreaks of anti-Semitism in Boston and Brooklyn, coming

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when the country is at war with the world's arch anti-Semite, have created such a profound reaction in American Jewry that the response to this gesture can be assumed to fall far below the usual enthusiasm about such committees.

The conviction has gained ground considerably during the past few months that the chief guidance of and impetus to the fight on anti-Semitism must be contributed by the Jews themselves. We, on the other hand, are bewildered by the problem. Our attitude oscillates between the 19th-century assurance that Messianic enlightenment is around the corner, and the bitter belief that anti-Semitism is a permanent aspect of society, an inescapable disease produced by the unavoidable clashes within the political and economic sphere.

Certain fundamental approaches, however, can be agreed upon and must be utilized. As an article in the Passover issue, nothing is more

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appropriate and essential than a recapitulation of these supposedly-obvious procedures.

Our initial step is to acquaint the court of public opinion with the truth about Judaism and the Jewish people. That is an elementary necessity. Our activities for self-defense must begin with a broad-based, long-term program of education. Every possible resource should be placed at the disposal of such an endeavour. A community which spends hundreds of thousands of dollars on overseas relief, on Palestinian settlement, on local philanthropy, and on Jewish education, erects all these laudable activities on quick-sand if it omits to put its case patiently, scientifically and completely before the people of Canada — not by mass-meetings or protests or demands, but by a planned strategy.

The ignorance of the average non-Jewish Canadian about Jews sometimes reaches beyond the boundaries of credibility. A high-ranking military officer stated in a recent interview that we are not supplying our quota to the armed forces. When asked how many Jews he estimated as dwelling in the Dominion, he answered that he thought there were two million!

Organizations for the protection of Jewish rights are being called upon by many emergencies. Symptoms of prejudice are revealing themselves constantly. We have no reason to assume that these manifestations will diminish; on the contrary, emergencies which require drastic or immediate treatment are probably latent in the adjustments, changes and uncertainties of the post-war world. These responses to situations as they arise cannot be avoided or ignored, no more than an organic lesion in the body is a matter of indifference. Yet the principal function of Jewish self-defense is the creation of maximum agencies for bringing the facts to the Canadian people — especially the young.

Several suggestions, from non-Jews, have been brought to my attention, whereby the pupils in public schools may be enabled to secure authentic knowledge about Jewish history, thought and practices. At the proper time these ideas will be formulated and proposed in concrete manner. Their implementation will not be as dramatic as a mass-meeting; their value in personal self-gratification may be negligible; the fruits are, of course, to be harvested not by us, but by our children. Mark you, the results of a dignified educational technique will not be apparent for at least one generation. But those who take our place in Jewish ranks will be more surely equipped for their problems, and more firmly rooted in the community's fair and just appraisal, if we dedicate our intellect and our material resources to a liaison between Canadian youth, the fashioners of the future, and the facts about the Jew.

Hysteria is not the proper atmosphere for the creation of successful tactic. We confine ourselves to energetic, nervous and frequently-futile protests and intercessions, as incidents arise. It would be infinitely more mature and effective to make these emergency treatments a secondary phase of a larger, deeper intent to reach into the mind of youth, and armour it with truth.

The next step is to take the offensive. It is not enough to acquaint public opinion with the realities about ourselves; we must also, aggressively and uncompromisingly, expose the realities about our foe. The propaganda experts of Nazi-Fascism have concentrated on one initial goal — to force Israel into a defensive position. However fantastic and absurd their charges, they have always relied on our haste to reply. Thus we frittered our strength in apologetics, while the essential weakness of the foe himself remained without our notice.

That weakness is apparent, unmistakable and extremely vulnerable, if we have the vigor to exploit it. That weakness consists in this: Anti-Semitism is the tool of Hitlerism. Just as simple as that! Our task reaches out, to encompass the Dominion with its incontrovertible warning — anti-Semitism is the tool of Hitlerism.

True, the complex fabric of Jew-hatred cannot be gainsaid. Anti-Semitism derives from personal frustration, emotional infantilism, religious bigotry, irrational psychic transference, economic competitiveness and diverse other human frailties. As an organized movement at this hour, however, it has been forged as a means to the advancement of Nazi ideology, the subsequent enrichment of subsidized racketeers and the achievement of a politico-military end inimical to the public welfare. The most notorious Jew-baiters in America have admitted that they regard their work as a profitable business enterprise. When we fight anti-Semites, we are shielding the sanctities, ideals and interests of the larger community, not only as a measure for our own group, but as a patriotic obligation.

Recently, the Ontario Speech from the Throne included an anti-discrimination bill in its prospectus of proposed legislation. I fervently trust that such legislation will be given widespread consideration, not in the light of its potential protection to minorities, but because it is needed for the protection of the Dominion. Outbreaks of prejudice, external displays of intolerance — increasing symptoms of the flabbiness which

has undermined our democratic processes — are more than a confession of moral surrender by individuals; they are an invitation and prelude to political surrender by the entire democracy.

The anti-discrimination bill has no primary relation whatever to friendliness or hatred for groups that are singled out by special and deliberate disabilities. Even if our law-makers despised every alleged "minority" or "foreign" group, they would still be bound by their oath of office to halt the disintegrating, divisive and dangerous practices through which Hitlerism speaks to and corrupts the Canadian spirit. For the creed of Nazi Germany thrives on internal strife, and the creed is forerunner of the deed. One after another, countries on the European continent were rotted for invasion by the indefatigable maggots of racial and religious enmity. And the chief merchandise on which they exercised their shrewd salesmanship was anti-Semitism.

To Canadians, without surcease, we must address the recent words of President Roosevelt: "Whoever condones or participates in anti-Semitism plays Hitler's game." We must never permit this Dominion to lose sight of the fact that Hitler is not only the commander of the German army, but also the commander of world anti-Semitism — and both are instruments for mastery. At the very outset of his insane lunge towards war and the abyss, he resolved to make use of anti-Semitic forces in every land. He calculated that the person who hates Jews might also be led to love Nazism. Thus an international and unholy alliance of anti-Semites became at once the servants of our common enemy.

The cumulative and tragic history of every land proves incontestably that anti-Semitism and sympathetic support of Nazism, if not actual treason, are spiritual comrades. Anti-Semitism is the most destructive "secret weapon" in the Nazi armory. Everyone who wields it, consciously or unconsciously, has enlisted as an active agent or passive dupe of Hitlerism in North America. The Nazi passion for world rule may be driven to military defeat by brave Canadian soldiers at Anzio. But who knows whether its spiritual hegemony, and ultimate triumph in the political sphere, may not be promoted by civilians at home?

We must disdain to appease the enemy by timid, half-hearted, defensive explanations. Jews are not second-class citizens. The basic spirit of this Dominion guarantees to us all the privileges inherent in the nature of God-created human beings. From these rights, no matter under what pressures, we must not retreat. We cannot retreat, because a voluntary withdrawal from any right may in the end become a pattern which leaves us helpless. . . . We cannot retreat, because any concession to hostility is made in vain.

The non-Jew who is not anti-Semitic never asks that we sacrifice our liberty; on the contrary he expects us to struggle to keep it. Whereas the convinced anti-Semite will never be bought off by our bribery. . . . We cannot retreat, because thereby we strip ourselves of the armor of self-respect. . . . We cannot retreat, because we are compelled as Canadians to meet a clear challenge of patriotism.

Just because we have learned through heartache and pain that anti-Semitism is the birthmark of Fascist treason, just because the Hitler technique has assigned to us the border outpost in the system of freedom's defense, we cannot

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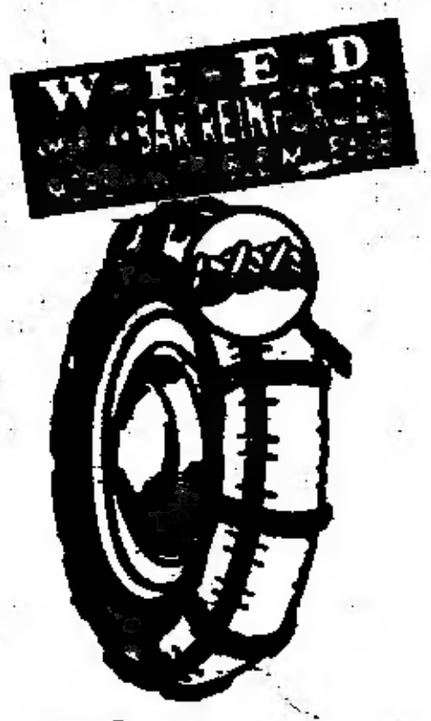

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abandon our rights in the frail hope of diverting the foe's fury. That would be an act of treason, whereby we yield to the enemy their first victory. No! We shall carry our fight into the foe's territory, branding him an arch-plotter against the heritage, the tradition and the elementary rights which Canadians enjoy, and wish to retain.

When we have visualized our responsibility, embarked upon an educational crusade, and launched an offensive counter-attack against the mongers of hate, our transition from appeasement is still not complete. We also are required to terminate pacifism of the inner spirit, to become more militant in relation to ourselves.

This is not to say that we are not warmed and heartened by the revelation to all mankind of anti-Semitism's essential nature. True, it now stands exposed, no longer an end in itself, but an instrument for world confusion and conquest. We were only the first victim; Western standards of human conduct may be the last. The annals of the distant future, when the battlesmoke has cleared away, will record this as the supreme distinction of Israel in the twentieth century—that the maddest despot in modern times could not assault the ramparts of civilization until he first drove Israel and Israel's Bible from his path.

Now we are no longer alone. The tragic weaknesses of democracy—isolation and appeasement — have been forsworn. What heroic sagas have been written on the white cliffs of Dover, the crags of Greece, the river valleys of Yugoslavia and the marshes of Russia! The Nazi robot crushed lands and bodies with hob-nailed boots into the dust, but the soul has sprung up almost imperceptibly out of the ruins. Israel is no longer in solitude. Our fate is one with the fate of humane values everywhere!

Yet, our salvation must arise, in the end, from ourselves. If we relinquish that essential fact, we ignore the lesson of this decade. Other peoples have compromised and will compromise. Nazi-Fascism appeals strongly to certain easily-exploited and unregenerate instincts. National interest, especially when warped by demagoguery allied with ignorant prejudices, will not offer itself up as a guarantor of Israel's safety. The reality needs to be confronted: we are a captive people, a pawn or at best a prize of world conflict. We can, nay we must, contribute everything at our command to assure Allied victory. The alternative is total extermination. But let me repeat. Our ultimate redemption must be forged out of ourselves. Like the chained Messiah in David Frischman's poem, the world cannot free us until we are a generation that is ready for freedom.

Our security will not be garnered at a peace conference, even if it heaps punishment upon a discomfited and defeated Hitler. The only genuine and lasting victory for Israel will be a by-product of victory for the ideals Israel stand for. When the social justice, the economic equality, the spiritual fellowship, the inviolable worth and dignity of every human being as God's child — when these principles which are the soul of Judaism becomes embodied in the practise of men, we shall then have guaranteed our security.

If we are a prophetic people, it is because, like the prophets, we are uncompromisingly and everlastingly against that which is, and determined to shape that which must be. We are man's conscience, the ferment, the reminder of his possibilities, and his failures. Does the world hate us for that? Perhaps. One thing is sure, however. The present world needs only a glance at its Jews to realize the extent of its sinfulness.

Nothing will save Israel from recurring, and even intensified, per-

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secution after the vast dislocation of a new World War, except a universal awakening of the human conscience to the mandate of the humane concepts which are the Jewish heritage.

What evolves, with inevitable logic, from that blunt, hard fact? This! Our most effective contribution to the fight on Hitler, our surest technique of self-defense, our weapons with which to wrest companionship with the future, must be forged out of our will to be what we can be. The destiny of our children will not be fashioned by mechanisms for anti-defamation (though they are accomplishing an increasingly vital task), but by the extent of our loyalty to the best we have and are. From a long-term view, the survival of Jews will depend on the survival of Judaism in their hearts. If this present generation loses its Judaism, it will commit moral suicide, and betray the world of tomorrow. Our task is to see to it that Judaism shall not be a war casualty, but a permanent investment in the future of mankind.

And yet, many of us are spiritual pacifists. Why do I make that claim? Because we have no positive pride in our own inestimable position on the spiritual battle-front of mankind. Because many of us regard our Jewishness as a burden and calamity, and would escape it beyond question if we could. Because we often hate ourselves and our coreligionists, scorning every sign or symbol of Judaism, as the source of our misery. Because in many cases, we never think of our loyalty to the Jewish group until our skins are scratched by anti-Semitism. Because we shrink from the very mention of Jew in public, bristling at outspoken reference to that which is our crown and glory and ageless treasure. Because our souls have become so weak and fearful that we will not stand up and be counted bravely among the followers of the Lord of Hosts. Because we disdain to gird ourselves with the armament of our faith, and instead run with bent heads from every battlefield. Because we would rather be patronized by a non-Jewish neighbor (who secretly laughs at us for sycophancy) than be joined in unbreakable union with the deathless soul of Israel.

On one side, compromise, cringing self-contempt and hopeless efforts to sell one's birthright for a doubtful mess of pottage. On the other, pride in our past, strength in the present and grim confidence in the future. Shall we stagger drunkenly to our so-called doom, or shall we advance exultingly to our destiny?

We are the warriors in the most sanguinary and treacherous battle Israel has ever waged. Our casualties are strewn over the earth; our position has been rendered desperate. Like any army in the field, we are reasonably intact if we retain our contact with the line of supply.

The line which nurtures our spirit stretches back for thirty centuries:—the aboriginal courage of Abraham, who heard the inner voice of spiritual adventure and followed it unflinching; the politi-

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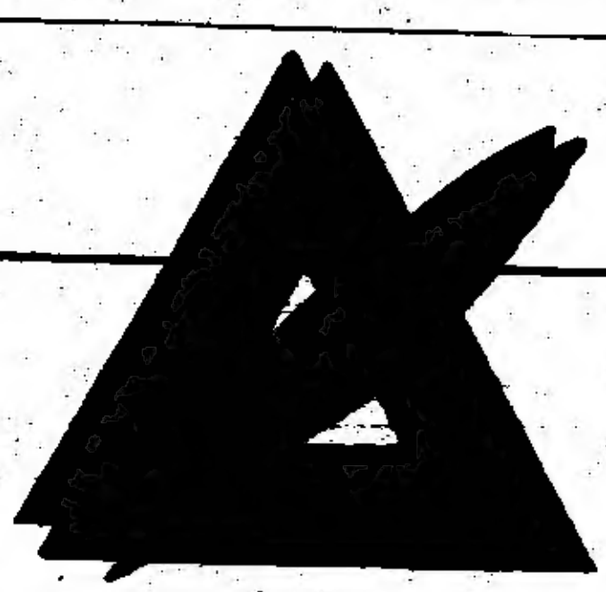

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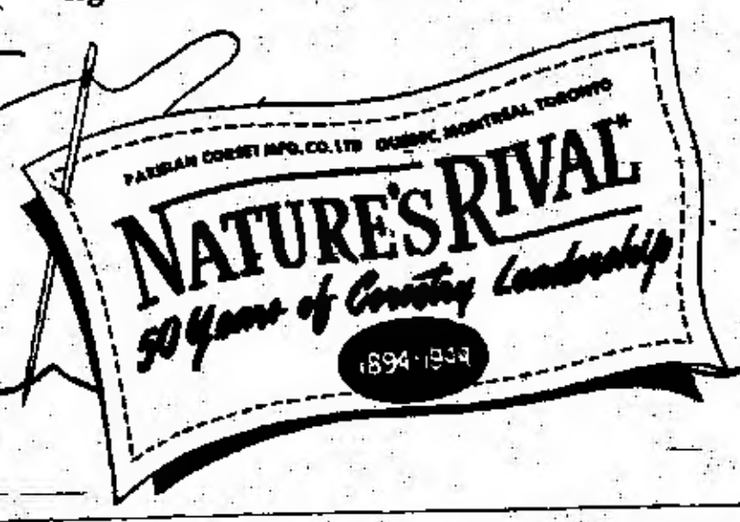


cal wisdom of Moses, who perceived that the foundation of order is Divine Torah; the tumultuous soul of David, which fused beauty to strength and strength to worship; the thundering discontent of Amos, who pilloried injustice to man as disloyalty of God; the vaulting vision of Isaiah, who gave man deathless dreams of perfection for a time of death and decay; the gentleness of Hillel, who admonished us to refrain from doing unto others what we would not have done to ourselves; the titanic rebel courage of Akiba, who chose martyrdom for the Law rather than peace without it; the militant heroism of the Maccabees, who shaped a revolt into a rededication; the rational mysticism of Maimonides, who joined reason and faith in fruitful synthesis; the urgent longing that made Jehudah Halevi sing to God!

An unbroken chain of sages, warriors, law-givers, psalmists, scientists and poets, from Abraham to Einstein, from Moses buried in an unknown grave to Mendelssohn the philosopher and Joseph Trumpeldor, whose humble mound overlooks the colony he shielded with his blood in Palestine some years ago — thirty centuries of dreaming and striving and searching for the justice and the truth of God! There is our past, and by welding ourselves to it, we can make it the pattern of our future, and the fortress of our present.

The night descends again over Europe. Into the dark and storm Jews are wandering forth again. The pit is closing over them and a vast oblivion encompasses them about. In Canada, which invited our fathers to freedom, the clouds of war and wrath and misunderstanding have gathered. But we carry within our hearts, nestled and nutured on the idealism of

In Order Not To Put To Shame

By J. L. Perets

When Rabbi Jechiel entered his house, he found a man standing in his room. At the sight of Rabbi Jechiel the man was taken aback, and tried to hide something, which protruded from underneath

centuries, an undying heritage of faith and devotion. Every sage and martyr, every act of valor, every quiet dignity in Israel's history has suckled our spiritual strength. We are fortified, impregnable, militant, unafraid. We shall stand here when our arrogant foe has been overwhelmed by the fire and blood and ashes of his own making. We are the Eternal Jew, child of an ageless past, and parent of an endless future.

his garment. Now Rabbi Jechiel knew that this man was not—God forbid—a thief, but a decent, honest, poor man, who had not been able to resist temptation.

Rabbi Jechiel greeted him in a friendly way and asked:

"Do you need a loan, my friend? Have you brought a pawn? Show me the pawn, please!"

The poor man remained standing and his teeth were knocking against one another.

"Why are you shy, Jew? The world is a revolving wheel . . . today I am lending you, to-morrow you may have to lend me . . . don't be ashamed . . ."

He approached the man, took out his own silver candlestick from under the man's garment and placed it on the table. The Rabbi pretended to see the candlestick for the first time; he gazed at it intently while he estimated its value. The other man appeared to be standing on hot coals: he wished to run but his feet were bound in fetters.

"And how much do you require?" enquired Rabbi Jechiel.

But the other's tongue clung to his palate, and he could not utter a word.

"I see that you are very shy," the Rabbi said. "Yes, yes, but what can be done? I will try to be your mouthpiece."

"See," he continued, "the High Festivals are approaching. I doubt whether you have enough money for the expenses of the festivals. Tell me, have you?"

The unhappy man bowed his head.

"Without a doubt. I am not a prophet, nor a propet's son, but your face testifies against you! And perhaps you still have a marriageable daughter?"

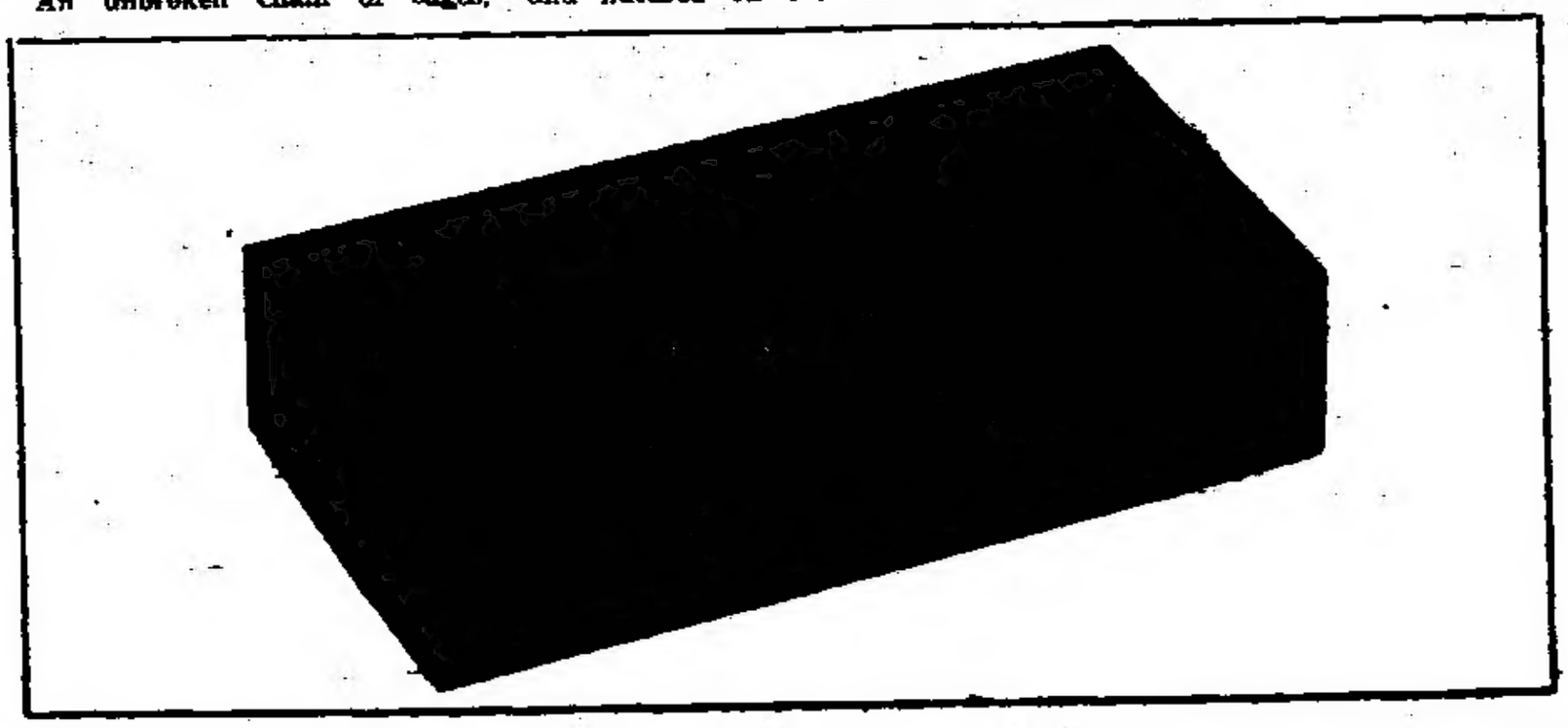
The wretched man could no longer restrain himself and burst into tears.

"And why are you crying foolish person? Haven't I told you that the world is a revolving wheel? Moreover, you have no right to cry in my presence . . . according to our law I am obliged to assist you in your need, but not to listen to your crying. Since you will not tell me how much you require, I will lend you according to the value of the pawn . . . this pawn, according to my estimation, is worth at least a hundred roubles current money with the merchant. Therefore I will lend you seventy: another ten for the expenses of the festival, fifty for dowry, and another ten for the expenses of the wedding. Will it be enough? When you do well, you will repay it."

The man stood trembling, and could not stretch out his hand to take the money.

Rabbi Jechiel put the money into the pocket of the poor man and hurried him out of the house to prepare for the festivals.

"The time is short," he said, "and the needs are many, my friend!"



Above, Flight Lieutenant Samuel Sachs, 515 Palmerston Boulevard, Toronto, is chaplain of the R.C.A.F., in Toronto.

—Modern Studio

Major Arthur Vineberg, R.C.A.M.C., is chief surgeon at the Military Hospital at Ste. Anne de Bellevue, Quebec. He was awarded the Casgrain and Charbonneau Award, valued at $500, for research leading to improvement in the prevention or treatment of diseases. Major Vineberg, whose work was in the field of tuberculosis, was surgical consultant at Longueuil. He is a graduate of McGill University, and received his Ph. D and M.D. degrees there. Major Vineberg is thirty-nine, the son of Mrs. A. M. Vineberg, Ritz Carlton Hotel, Montreal, and the late Mr. Vineberg. He lived formerly at 1 Douglas Avenue, Montreal. His wife is the former Mrs. Ann Buckley, of Montreal, and they have one son, Brian, aged six. Major Vineberg has one sister, Mrs. Barney Albert, Douglas Avenue; and one brother, Stanley, Belmont Avenue.

Corporal Muriel Weissman, Canadian Red Cross Nursing Auxiliary, is the daughter of Mr. and Mrs. D. Weissman, Vendome Avenue, Montreal. She has served actively as a V. A. D. in military and civilian hospitals for the past two years. One brother, Percy, is attached to the Canadian Intelligence Corps, overseas, and another brother, Phillip, has been honorably discharged from the 17th Duke of York's Royal Canadian Hussars.

P.O. M. Segal, aged twenty-three, who was commissioned after receiving his bombardier's wing at Malton, Ont., is the son of Mr. and Mrs. Max Segal, 191 Querbes Avenue, Montreal, and attended Strathcona Academy and Sir George Williams College.

—Ovelety Studio

Above, Petty Officer Peter Corobow, R.C.N.V.R., the son of Mr. and Mrs. L. Corobow, 4000 Jeanne Mance Street, Montreal, was advanced from Stoker First Class.

Passover Greetings

To our many friends, we, the members of the LONDON LIFE McGILL AGENCY send greetings.

	Max Kirsch	
Lou Capelovitch	Abraham Lang	*Myer Pines
Ralph Cummings	Jack Ratman	Joe Schwartz
Leonard Kirsch	Sam Rubin	Ben Streicker

The above men because of excellence of performance are among the leaders in the 1943-1944 production clubs of the Company.

As a group they are outstanding. The fact that every man in the Agency qualified for the top production club during 1942 and 1943 is a Dominion-wide record.

This achievement can be attributed to the fact that the men of this Agency, by training and knowledge, are well qualified to serve your Insurance Needs.

* On active service.

Irving Riddell

DISTRICT MANAGER

LA. 4149 610 Confederation Bldg.

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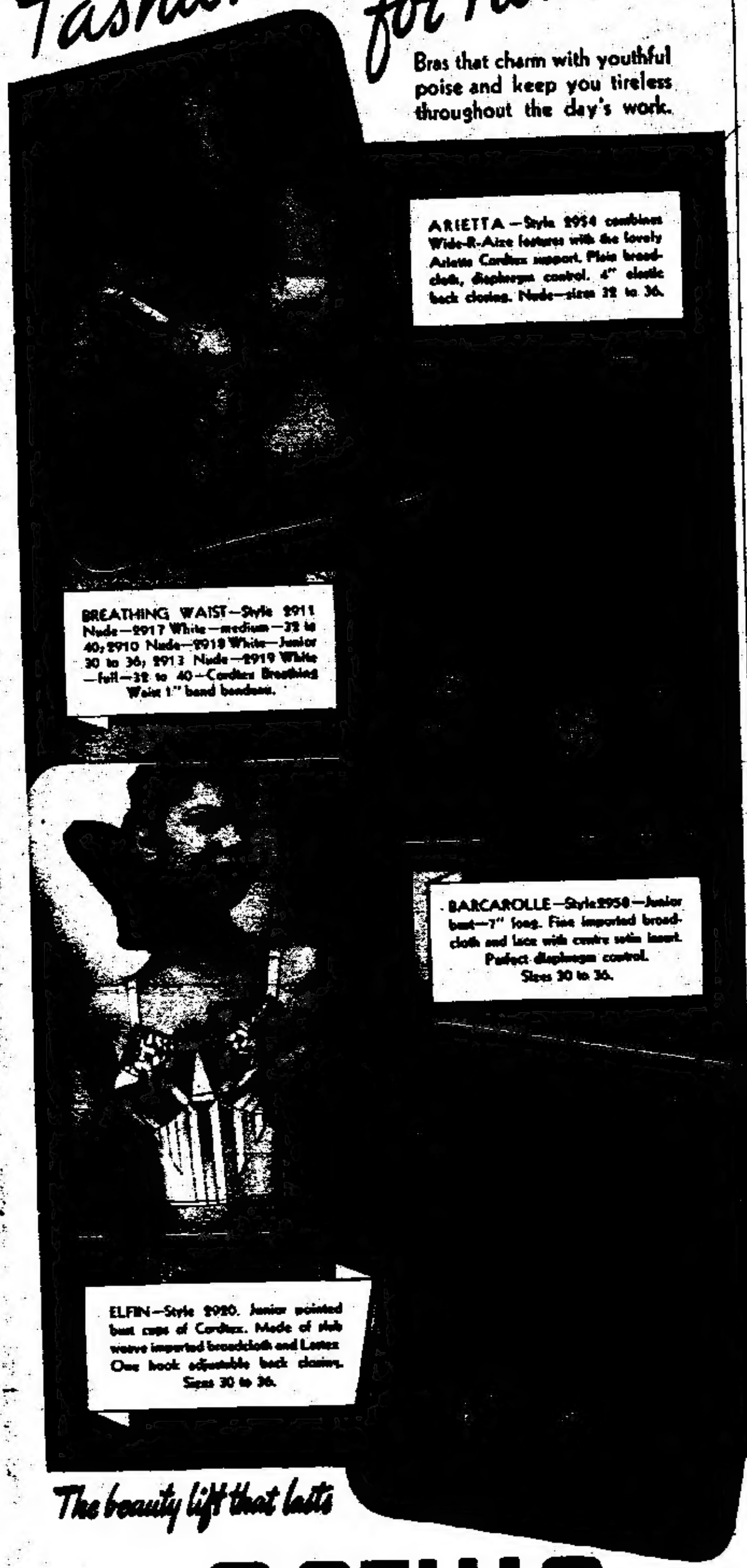
Executive Offices: Montreal, Que.

Fashioned for Freedom!

Bras that charm with youthful poise and keep you tireless throughout the day's work.



ARIETTA—Style 2954 combines Wide-R-Aire features with the lovely Arlette Cordtex support. Plain broadcloth, diaphragm control. 4" elastic back closing. Nude—sizes 32 to 36.

BREATHING WAIST—Style 2911 Nude—2917 White—medium—32 to 40; 2910 Nude—2918 White—Junior 30 to 36; 2913 Nude—2919 White—full—32 to 40—Cordtex Breathing Waist 1" band bandeau.

BARCAROLLE—Style 2950—Junior bust—7" long. Fine imported broadcloth and lace with centre satin insert. Perfect diaphragm control. Sizes 30 to 36.

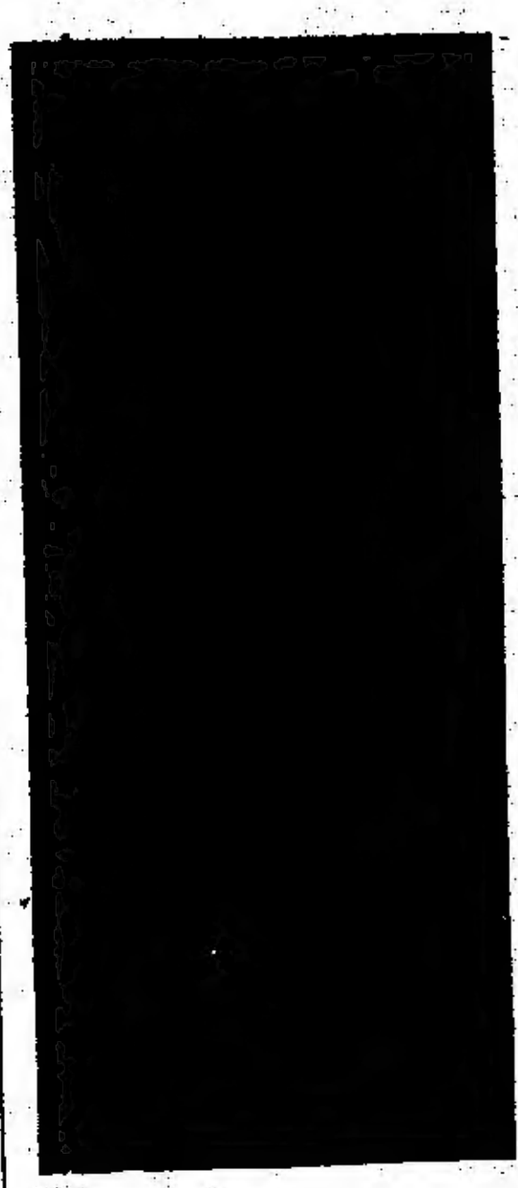
ELFIN—Style 2920. Junior pointed bust cups of Cordtex. Made of slub weave imported broadcloth and Lastex. One hook adjustable back closing. Sizes 30 to 36.

The beauty lift that lasts

GOTHIC Cordtex

TYPE 6960

TYPED TO SIZE

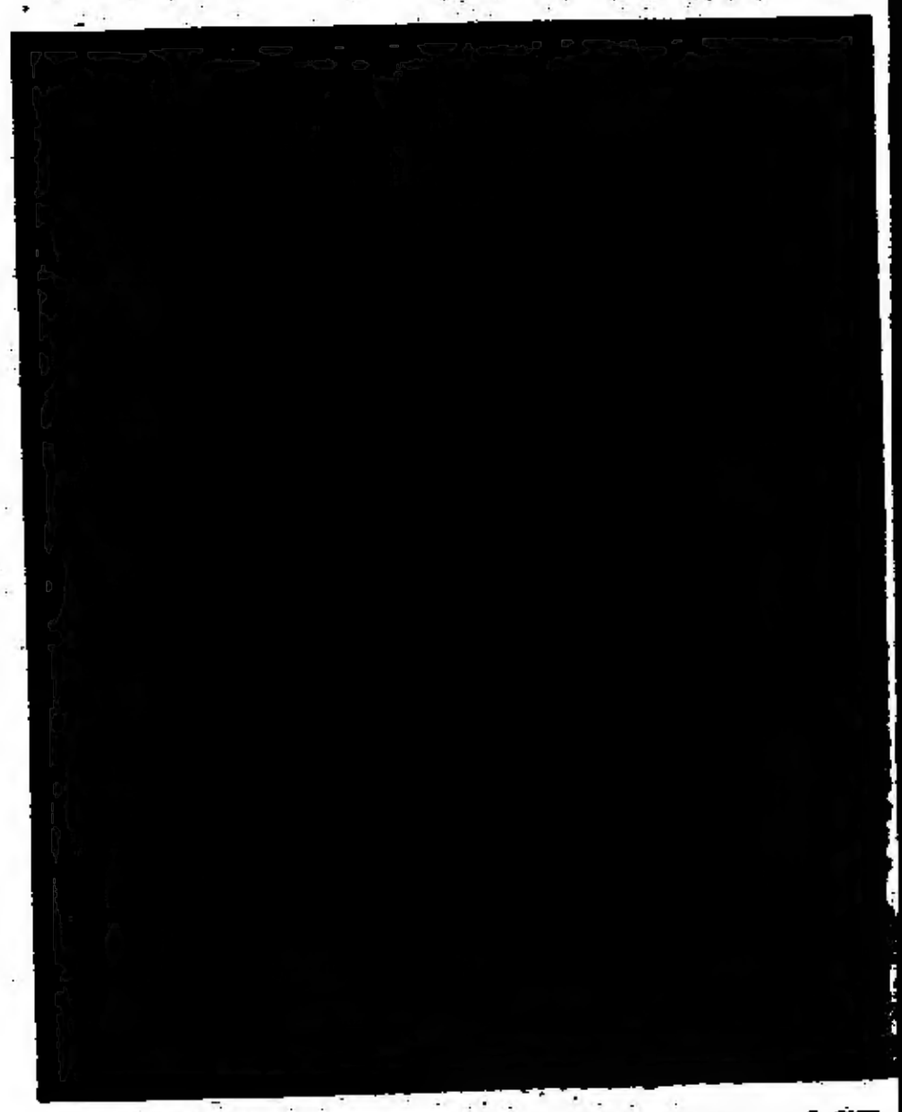


Above, Mrs. George Berenbaum, 4790 Ridgevale Avenue, Montreal, who was Miss Shirley Joyce Brainin, daughter of Mrs. Saul Brainin, Dornal Avenue, and the late Mr. Brainin. Mr. Berenbaum is the son of Mr. and Mrs. Samuel Berenbaum, Wiseman Avenue.

—Annette and Basil Zarov

Below, Mrs. Harry Solomon was Miss Ethel Fleishman, daughter of Mr. and Mrs. M. Fleishman, Markham Street, Toronto.

—Simpson Bros.



Lieut. Orde Elder Forbes, U.S.N., and Mrs. Forbes, of Williamsburg, Virginia, who was Miss Sonya Elkin, daughter of Mrs. Jacob Elkin, Arlington Avenue, Montreal, and the late Mr. Elkin. Lieut. Forbes is the son of Mr. and Mrs. Donald A. Forbes, of Lubbock, Texas.

—Pomo

SOCIETY SHIRT MFG. CO.

Has Served Canadians For Over A Quarter Of A Century

We Recommend All Our Products For Better Wear And Economy.

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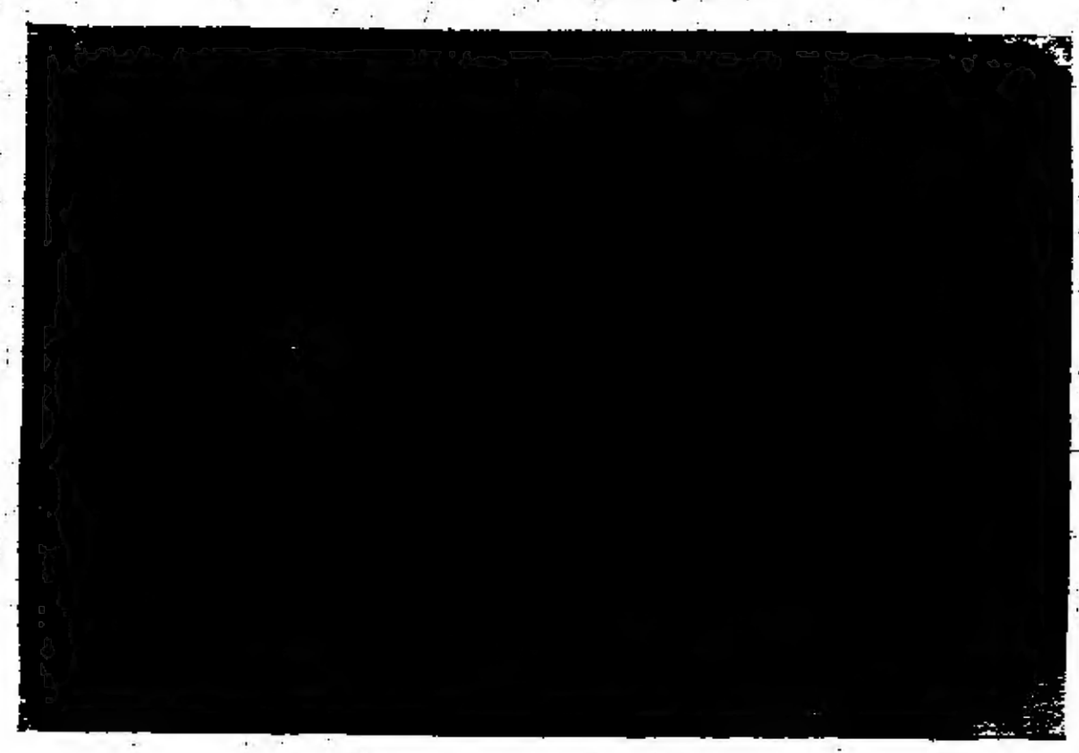
Extends Passover Greetings

Mr. and Mrs. Nat. Cohen, 424a St. Joseph Boulevard West, Montreal, and their children, Irwin, aged twelve; Sandra Marlene, four; and Stanley, nine.

—Society Studio

Right, Mr. and Mrs. Harry Zukerman, 4554 Clark Street, Montreal, and children, Fryme, aged four, and Barry, aged eighteen months; grandchildren of Mr. and Mrs. A. Jacobson, Clark Street, and of D. Zukerman, de Bullion Street.

—Leonard



Left, Mr. and Mrs. A. Caplan, 505 Champagneur Avenue, Montreal, with their children, Trudie, aged two and a half, and Michael, aged fourteen months; grandchildren of Mr. and Mrs. M. Portnoff, 505 Champagneur Avenue; and of Mrs. Annie Caplan, 5662 Clark Street, and of the late M. Caplan.

—Society Studio

WE EXTEND OUR HEARTIEST GREETINGS TO THE JEWISH COMMUNITY FOR PASSOVER

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TORONTO WINNIPEG

UNIVERSAL THREAD CO. OF MONTREAL

2060 Bleury St.,

MONTREAL, QUE.

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TAILORS *for* MEN

•

MANNISH STYLES
FOR WOMEN

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275 - YONGE STREET .. TORONTO

Flt. Sgt. Albert Cohen, R.C.A.F., and Mrs. Cohen, formerly Miss Shirley Gary, daughter of Mr. and Mrs. Joseph Gary, 420 College Street, Toronto. Flt. Sgt. Cohen is the son of I. Cohen, 28 Helena Avenue, and the late Mrs. Cohen.

—Famous Studio

Captain Louis H. Lager, R.C.A.M.C., and Mrs. Lager, formerly Miss Yetta Janet Forman, daughter of Mr. and Mrs. M. Forman, 291 Grace Street, Toronto. Captain Lager is the son of Mr. and Mrs. Morris Lager, 11 Bond Street South, Hamilton.

—Famous Studio

SCOTT & McHALE
LIMITED
LONDON - CANADA

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Wish Their Many Jewish
Friends And Customers
A Happy Passover

•

"Makers of Canada's Finest Shoes For Men"
Built By Salaried Craftsmen

Mrs. Nat. Nadigel, 1069 Hutchison Street, Montreal, was Miss Rose Lazar, youngest daughter of Mr. and Mrs. A. Lazar, 276 St. Joseph Boulevard West. Mr. Nadigel is the youngest son of Mrs. A. Nadigel, 1069 Hutchison Street, and the late Mr. Nadigel.

—Bachey Studio

ISN'T IT THE TRUTH? By Ti-Jos

I WOULD TAKE A FURNISHED ATTIC, ANYTHING, SO THAT I COULD ACCEPT THIS JOB AND BE NEAR MY HUSBAND
HOUSING REGISTRY
WE'LL LET YOU KNOW AS SOON AS THERE IS ANYTHING, MADAM
IT'S A SHAME. A LOT OF THOSE BIG OLD HOUSES ON FAIRVIEW HAVE ONLY ONE OR TWO PEOPLE LIVING IN THEM
ON FAIRVIEW
ANNABELLE, IT'S OUR DUTY!
VERY WELL. IF YOU THINK SO, I CONSENT
YES, MADAM, 422 FAIRVIEW AVENUE. I'M SURE YOU'LL LIKE IT
I CAN NEVER TELL YOU HOW GRATEFUL I AM. NOW I CAN FEEL I'M HELPING WIN THE WAR... AND SEE SOMETHING OF BILL, TOO
MY SISTER ANNABELLE AND I ARE GLAD TO FEEL WE CAN HELP A LITTLE!

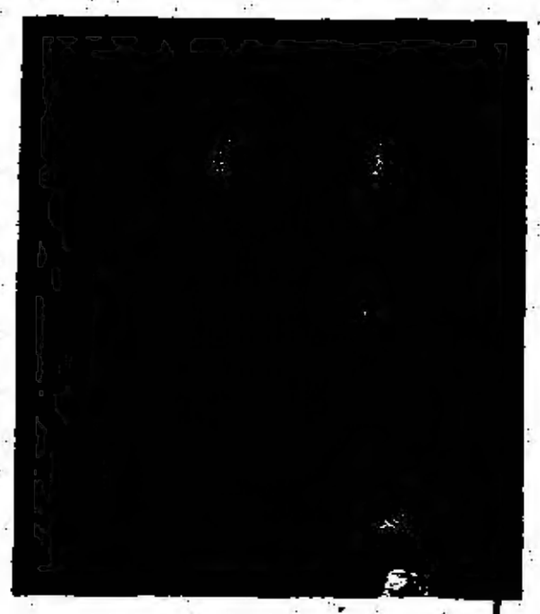
LET'S SHARE HOUSING, TOO!

The needs of war have brought hundreds of people into cities and towns. These people *must* have somewhere to live. More accommodation must be found. If you have unused space in your house, arrange to rent *now*. Many cities have a central Housing Registry; but any Real Estate Office will be glad to tell you what to do.

JOHN LABATT LIMITED
London Canada

Mr. and Mrs. Samuel Dalfen, 745 Bloomfield Avenue, Montreal, who celebrated their silver wedding anniversary, have three children, Ben., Doris, and Baruch, grandchildren of the late Mr. and Mrs. B. Stein, of Montreal; and of Mr. and Mrs. Aaron Dalfen, of Rumania.

Mrs. Irving Stirberg, 411 Le Baum Street, Washington, D.C., was Miss Hester Black, daughter of Mr. and Mrs. Ovido Black, 5369 Esplanade Avenue, Montreal. C. P. O. Stirberg, C. R. T., U. S. N., is the son of Mr. and Mrs. Isaac Stirberg, 1606 Avenue "W", Brooklyn, N. Y.



—Pasquale D'Angelo

—Royal Studio

Mrs. Harry M. Rich, was Miss Elsie Hershenhorn, daughter of the late D. N. Hershenhorn. Mr. Rich is the son of Mr. and Mrs. Charles Rich, North Yonge Street, Toronto.

Mr. and Mrs. Harry Rappaport, 3560 de Bullion Street, Montreal, who celebrated their golden wedding anniversary, have three sons, Louis, Irving and Phillip; three daughters, Mrs. Louis Agulnick, of Ottawa, and Misses Fanny and Nellie Rappaport, of Montreal; five grandchildren, Dena, Elsa and Jeffry Rappaport, and Mortimer, Simon and Lilly Rappaport, all of Montreal.

—Society Studio

Ste. Agathe Building Supply Limited

Arthur Cyr, President

GENERAL CONTRACTOR

50 St. Bruno St. **Ste. Agathe des Monts**

Country Homes Built and Repaired by **Mr. Arthur Cyr,** the best known building contractor in the Laurentian Mountains, who has worked for Wooden Acres, at Ste. Adolphe de Howard; Julius Shapiro, Val Morin, Camp Bnai Brith at Petit Lac Long and Dr. Simon Kirsch at Petit Lac Long.

Holiday Greetings to our Jewish Friends

THE PLESSISVILLE FOUNDRY

PLESSISVILLE — MONTREAL — TORONTO

Makers of

FORANO PRODUCTS

Since 1873

The **FORANO LINE** *includes:*

Mechanical Power Transmission
Materials Handling Machinery
Flax Machinery
Saw Mill Machinery
Farm Specialties

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MONTREAL ADDRESS - *Canada Cement Bldg.*
TORONTO ADDRESS - *100 Adelaide St. West*

Flt. Lt. Hy. Spector, R.C.A.F., son of Mr. and Mrs. A. Spector, 46 Halton Street, Toronto, is an instructor, having returned from overseas.

Gunner Abram Pervin, R.C.A., stationed in Newfoundland, is the son of Mr. and Mrs. M. Pervin, 252 Villeneuve Street West, Montreal.

A.C. 2 Lawrence Dimberg, R.C.A.F., eighteen, son of Mr. and Mrs. S. Dimberg, 39 Galley Avenue, Toronto, is stationed at Hamilton.
—Modern Studio

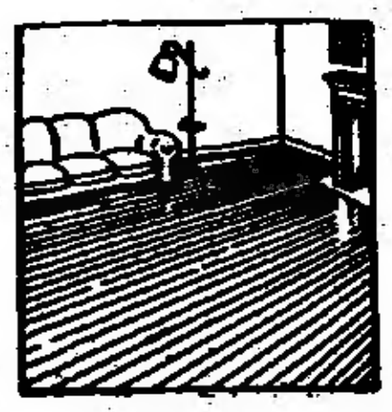
Passover Greetings To Our Jewish Friends And Customers

EAGLE LUMBER CO. LIMITED

Hardwoods for Industrial Purposes

also

"PERFECTION" Brand Hardwood Floors



EAGLE LUMBER CO. LIMITED

6926 St. Lawrence Blvd.
Montreal, Que.

Flying Officer Seymour Bernard, D.F.C., son of Mr. and Mrs. Louis Bernard, 410 Crawford Street, Toronto, returned from two and one-half years of overseas duty, and was posted here as an instructor.

L.A.C. Norman Abraham Cohen, R.C.A.F., overseas, aged twenty-two, is the son of Mr. and Mrs. Harry Cohen, 4014 Van Horne Avenue, Montreal.

—Garcia

Sgt.-Navigator Isadar Albright, R.C.A.F., overseas, aged twenty, is the son of Mr. and Mrs. P. Albright, 434 Shaw Street, Toronto.

—Gledon Studio

E. Geo. Rousseau, A.A.P.Q.-I.R.A.C.

Etienne Begin, A.D.B.A. - I.R.A.C.

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Makers of Indian and Boudoir Slippers, Horsehide Moccasins Mitts and Gloves

EXTEND HOLIDAY GREETINGS TO CANADIAN JEWRY

Alex. B. Brodie, 203 Bell Block, Donald St., Winnipeg, R. A. Duncan, 112 Cuthbertson Block, Fort William, Ont., J. P. Labrecque, St. Anselme, Co. Dorchester, P.Q.; James Stark, Room 312, 32 Front St., West, Toronto, Ont; J. Lewis Taylor, 455 Craig St. W., Montreal, Que.; Ant. Turcotte, 9½ 8th. Street, Quebec, P.Q., E. G. Nobert, Ste. Genevieve de Batiscan, Que.; Eug. Masse, 11 Richelieu St., Hull, P.Q.; Oliver George, suite 8 Maybee Apts., Moose Jaw, Sask.

GEO. PATTINSON & CO. LIMITED

PRESTON, ONTARIO

Take this opportunity to extend Heartiest Holiday Greetings to the Jewish Community Throughout Canada

MANUFACTURERS OF
OVERCOATINGS
TWEEDS
LADIES, CLOAKINGS
MACKINAWS, ETC.

Mercury Mills Limited

MAKERS OF

Hosiery and Underwear

EXTEND SINCERE WISHES
TO THEIR MANY JEWISH
FRIENDS FOR
PASSOVER

MERCURY MILLS, LIMITED
HAMILTON, CANADA

Mrs. Samuel Ellis, 6044 Hutchison Street, Montreal, and children, Bernice, aged twenty-one; Charles Norman, sixteen; and Shirley Rhoda, eighteen; grandchildren of the late Mr. and Mrs. Henryl Greenspan; and of Marks Ellis, 6046 Hutchison Street, and the late Mrs. Mary Ellis.
—Horlety Studio.

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COTTON THREADS LIMITED

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PASSOVER
GREETINGS

ONYX OIL & CHEMICAL CO.
Limited

Main Office: Dominion Square Building
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Plant: St. Johns, P.Q.

Toronto Office: Royal Bank Bldg.

Modern Processing and Finishing

Passover Greetings

from

Silex

Manufacturers of

Glass Coffee Makers

The Silex Co. Limited

St. Johns, Que.

GOOD HEALTH...
HAPPY HOLIDAY!

Pesach brings rejoicing for the liberation of a great race from the bondage of the oppressor. It recalls, too, the amazing courage, fortitude, and stamina of those people in fighting hardship after hardship on the road to freedom.

In these times, health and stamina are as important as they were then. But today, constipation reduces the strength and vigor of many people in this new age of fighting for liberty.

Many people have found the regular use of ALL-BRAN to be a satisfactory way of combating constipation due to lack of the right kind of "bulk" in the diet. It isn't habit-forming . . . it doesn't give just temporary relief. Regular eating of ALL-BRAN gets at the cause and really *corrects* it.

After Passover eat KELLOGG'S ALL-BRAN every day as a cereal or in muffins—drink plenty of water — and see how much better you feel when you keep *regular naturally*. Made by Kellogg's in London, Canada.

Barbara, aged five, and Mona, nine, are the children of Mr. and Mrs. Carl Wagner, 4661 St. Urbain Street, Montreal; grandchildren of Mr. and Mrs. I. Tansky, Esplanade Avenue; and of Mr. and Mrs. S. Wagner, Esplanade Avenue.

Above, Marnel, five years old, and Frances, eleven, are the daughters of Mr. and Mrs. Moe Starr, 31 Westmount Avenue, Toronto.

—Famous Studio

—Society Studio

Left, Saul, aged ten; Glenda, aged four; and Arnold, aged eight, are the children of Mr. and Mrs. Ben. Morris, 7069 Clark Street, Montreal; grandchildren of Mr. and Mrs. M. Letovsky, Papineau Avenue; and of Mr. and Mrs. I. Morris, St. Hubert Street.

'ten-SHUN.....

MODERN WAR IS NO LONGER A TEST OF STRENGTH. TODAY THERE ARE MANY BRANCHES OF THE ARMED FORCES, EACH WITH ITS SKILLED SPECIALISTS DOING SOME PARTICULAR JOB, and ALL BOUND TOGETHER INTO AN INTEGRATED and CO-OPERATIVE WEB.

SO IT IS WITH THE TELEPHONE WHICH FURNISHES WITH LIGHTNING SPEED, THE SERVICES NEEDED TO SATISFY THE DEMANDS OF MODERN WAR AND INDUSTRY.

TO THIS END THE NEW BRUNSWICK TELEPHONE COMPANY, LIMITED AND ITS STAFF ARE CO-OPERATING WHOLE-HEARTEDLY.

Avoid the busy hours, BE BRIEF. Long Distance is faster before 9 a.m.; from 12-2; 4-6 and after 9 p.m.

The NEW BRUNSWICK TELEPHONE COMPANY LIMITED

MANUFACTURERS OF BUTTER
DISTRIBUTORS OF MILK & CREAM

MANUFACTURERS OF PACIFIC
"FAST-FROZEN" ICE CREAM

BRANCHES AT MONCTON
FREDERICTON, WOODSTOCK, N.B.

PACIFIC DAIRIES
LIMITED

SAINT JOHN N. B.

Martha Shirley Freiheit, aged six, is the daughter of Mr. and Mrs. Louis Freiheit, 4977 Victoria Avenue, Montreal; granddaughter of Mrs. Rachel Cohen, and the late Morris Cohen; and of Abraham Freiheit, of Poland, and the late Mrs. Freiheit.
—de la Haye Studio

Patricia Anne, aged five, and Harriet, one, are the daughters of Mr. and Mrs. I. Lampert, 29 Pitt Street, St. John, N. B.

Hilary Jane, one and one-half years old, is the daughter of Mr. and Mrs. A. Gould, 6 Walmer Road North, Toronto.
—Sylvia Schwartz

We Extend

Heartiest Passover

Greetings to

the Jewish

Community

St. John Dry Dock And Shipbuilding Co., Limited

SAINT JOHN, N. B.

★

Ship Repairs
and Shipbuilding

GRAVING
DOCKS

★

Cables and Telegrams
"Drydock Saint John"

Mervyn, seven years old, is the son of Mr. and Mrs. Al. Deitel, 321 Palmerston Boulevard, Toronto.
—Sylvia Schwartz

Stanley, ten years old, is the son of Mr. and Mrs. J. Leibel, 24 Gloucester Grove, Toronto.
—Sylvia Schwartz

William Robert Golfman, aged fifteen months, is the son of Mr. and Mrs. Louis Golfman, 6211 Lemox Avenue, Montreal; grandson of S. Resnick, 5741 Northmount Avenue.
—Society Studio

Peter Lawrence, three and one-half, is the son of Mr. and Mrs. Ben. Levy, 60 Standish Avenue, Toronto; grandson of Mr. and Mrs. Lazar Levy, 509 Palmerston Boulevard; and of Mr. and Mrs. L. M. Schwartz, 60 Standish Avenue.
—Sylvia Schwartz

Hartley Arthur, nine months old, is the son of Mr. and Mrs. Michael J. Garfield, 602 Lonsdale Road, Toronto.
—Sylvia Schwartz

Paul, two and one-half years old, is the son of Mr. and Mrs. B. Seaton, 45 Wembley Road, Toronto.
—Sylvia Schwartz

SAINT JOHN

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The Maritimes' Greatest Manufacturing Centre

Home of . . . . . .

THE TELEGRAPH-JOURNAL
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Quality Store

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Since 1866

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Manchester Robertson Allison Limited

On To Victory

So that our boys may continue to have the jump on the enemy we are concentrating our manufacturing facilities on the output of army shoes. If your orders are not filled as promptly as usual, we ask your forbearance for we are doing our very best to meet your needs, too.

Lachance & Tanguay Reg'd.

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Eastern Ontario: T. Houston, Arnprior, Ont. (Now Special Guard at Kenwood Mills).

Ont. Jobbing Trade: D. G. Eaton, 239 Manor Road, East, Toronto, Ont. (Now a commissioned officer on active service).

Alaska, Maritime and Western Provinces: Alex Dion, 283 First Ave., Quebec.

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LASTS and STYLES in

McKAY OXFORDS

Guay helps you carry the popular market by introducing a line with new lasts and new designs, all smartly styled and well made — a distinctive value. Our line of Work boots will build turnover for you and attractive repeat trade.

Now is the time to see your jobber about Guay lines.

ADELARD GUAY
REG'D.

472 St. Vallier Street, Quebec. P.Q.

—Poem

Mrs. Isadore John Lyons, Cote des Neiges Road, Montreal, was Miss Roslyn Marian Rosenbaum, daughter of Dr. and Mrs. Jacob Rosenbaum, 4347 Westmount Boulevard. Mr. Lyons is the son of Samuel Lyons, of Persevere Court, Leeds, England.

Mrs. William Deskin was Miss Beth Rose Tannenbaum, daughter of Dr. and Mrs. David Tannenbaum, 4911 Sherbrooke Street West, Montreal. P/O William Deskin is the son of Michael Deskin and the late Mrs. Deskin.

—Nahum

Mrs. Harry Goldenbar was Miss Molly Richmond, daughter of Mr. and Mrs. Harry Richmond, 289 Church Street, Toronto. Mr. Goldenbar is the son of Samuel Goldenbar, 219 Roxton Road, and the late Mrs. Goldenbar.

Mrs. Irvine Kates was Miss Helene Julia Samuels, daughter of Fred Samuels, and the late Mrs. Samuels. Mr. Kates is the son of Mr. and Mrs. A. Kates.

—Famous Studio

—Modern Studio

Mrs. Robert Paul Tarshis was Miss Ethel Baranovsky, daughter of Mr. and Mrs. Joseph Baranovsky, 5990 Durocher Avenue, Montreal. Mr. Tarshis is the son of Mr. and Mrs. Harry Tarshis, 579 Roslyn Avenue. They are living in Langley Field, Virginia, where he is a junior engineer with the National Advisory Committee of Aeronautics, of the U.S.A.

—Annette and Basil Zarov

Passover Greetings

•

Holiday Greetings to our Jewish friends and customers

5704 — 1944

•

J.J. Joubert LIMITÉE

Ice Cream Division

4120 Montana St., Montreal

FR. 3121

For Fine Family Footwear

51 MOUNT ROYAL AVE. EAST

1209 ST. LAWRENCE BLVD.

J.B. Lefaivre LIMITED

MONTREAL SHOE STORES

extend Holiday Greetings to their many new and old Jewish friends and customers.

1944—5704

To the Jewish Community, Holiday Greetings!

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UP-TO-DATE SHOE MFG. REG'D

Boot and Shoe Manufacturers

Specialty: "Easy Wear" "Iron Shoe" "Columbia"

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BOY'S
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GENTS'
SHOES

56 Christophe Colomb St. Quebec

MEDERIC TREMBLAY, President

REPRESENTATIVES

Maritime Provinces: Amherst Footwear Co., Amherst, N.S.

Province of Quebec: Alb. Gravel, 9 Boulevard Beneit XV, Quebec, Que.

City of Montreal and Ottawa: R. L. Lescarbeau, R. 26, St. Denis Bldg., Montreal.

All of Ontario: E. A. Edmonds, 269 Briar Hill Avenue, Toronto, Ont.

Prairie Provinces: Harry Cohen, 449 Portage Avenue, Winnipeg, Man.

Jerrold Eric, aged nearly two, is the son of Mr. and Mrs. Hy. Gilman, 5209 Durocher Avenue, Montreal; grandson of Mrs. M. J. Parkon, 114 Laurier Avenue West, and the late Mr. Parkon; and of Mr. and Mrs. W. Gilman, 5286 Hutchison Street. —Society Studio

Morris Bernard Mardinger, aged fourteen months, is the son of Mr. and Mrs. H. Mardinger, 1267 Bernard Avenue West, Montreal; grandson of Mrs. S. Viner, 1267 Bernard Avenue West, and of the late David Viner; and of Mr. and Mrs. I. Mardinger, 4135 Laval Avenue. —Society Studio

Rhea Waxman, aged thirteen, is the daughter of Mr. and Mrs. Z. Waxman, 4807 St. Urbain Street, Montreal.

We greet our many Jewish friends on the occasion of

THE PASSOVER

•

The Montreal Cottons Limited

Valleyfield, Que.

Passover Greetings!

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Lambert's

wholesale shoe service is now in new commodious quarters at

50
St. Paul
West

•

Alfred Lambert
Incorporated

MONTREAL

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Branches:

Quebec, Winnipeg,

Edmonton, Vancouver,

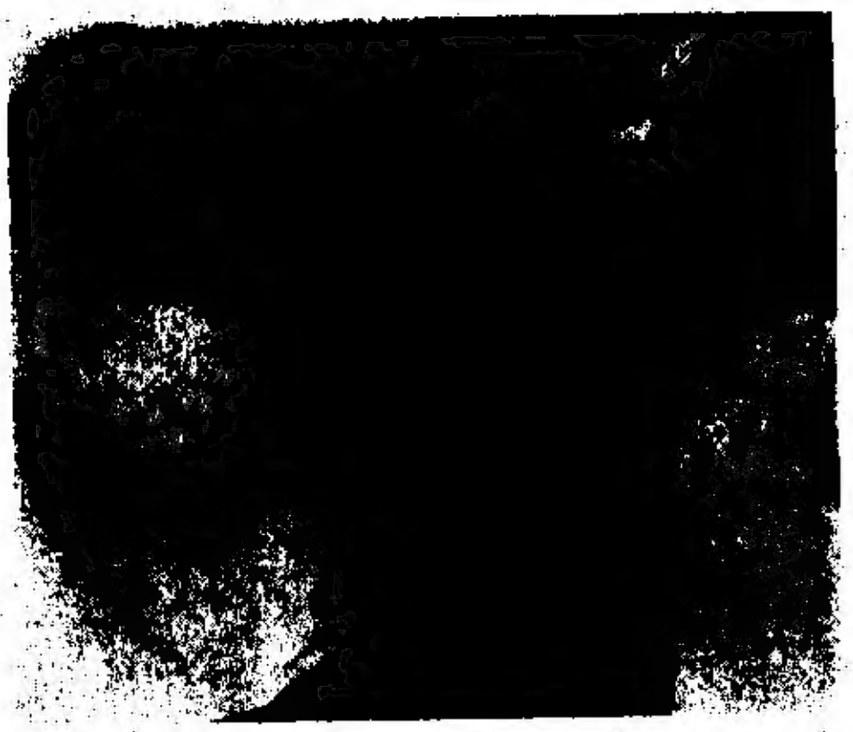
Charlottetown, P.E.I.,

Halifax,

London, England

Mrs. Philip Elman and her daughter, Ann Ruth, aged two, of New York, granddaughter of Mr. and Mrs. Morris Schachter, Durocher Avenue, Montreal; and of Mrs. Esther Elman, of New York.

Mrs. Louis Cohen and daughters, Marilyn, aged two and a half, and Barbara, aged seven, 2711 Maplewood Avenue, Montreal, granddaughters of Mr. and Mrs. D. Winner, 1371 City Hall Avenue, and of Mr. and Mrs. N. Cohen, 1189 Van Horne Avenue.
—Society Studio



Mrs. Mac M. Abrams and daughters, Rona Phyllis, aged one and a half, and Vilma Geraldine, aged six, 785 Wiseman Avenue, Montreal, granddaughters of Mr. and Mrs. N. Esrig, 763 Querbes Avenue; and of the late Mr. and Mrs. W. Abrams, of Montreal.
—Society Studio

HOLIDAY GREETINGS TO OUR JEWISH FRIENDS

INDUSTRIAL SPECIALTY Mfg. Co. Ltd.

Canada's Largest Manufac-, turers of:

SPOOLS
BOBBINS
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PROMPT & RELIABLE SERVICE TO CANADIAN MILLS

Sole Licensees in Canada for Lestershire Spool Manufacturing Company's Patents

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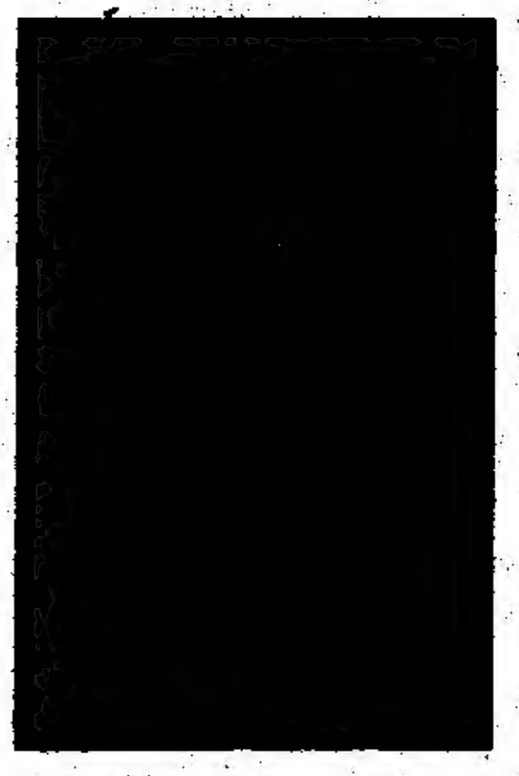

Mrs. Frank Rebick was Miss Zelda Hurwitz, daughter of Mr. and Mrs. N. Hurwitz, Weyburne Crescent, Toronto.
—Pasquale D'Angelo

Above, L.A.C. Saul Silverstein, R.C.A.F., overseas, aged twenty-two, is the eldest son of Mr. and Mrs. D. Silverstein, 854 Stuart Avenue, Montreal. He is a graduate of Strathcona Academy, and was president of A. Z. A., Altros Chapter, and a junior advisor of Bnai Brith. Below, his brother, Private Harry Silverstein, R.C.C.S., aged eighteen, is stationed at Westmount Barracks.

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Passover Miscellany

By Asher Block

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHEIRAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.

Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert"—an Aramaic expression for "remove the food."

During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.

It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH—"The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation had become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it. (See MOOS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and I will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."

To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (see BIUR and MECHIRAT HAMETZ.

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.

But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's

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Take this opportunity to extend Holiday Greetings to the Jewish community

possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION — The accusation that Jews use Christian blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwich. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them.) No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling." It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement.) The red wine, used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was as good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU.") Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for his entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU — One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING — One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA—"Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follow. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb.)

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EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan.) It is on this day that all leaven is to burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS — In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.

This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344.)

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.

The Had Gadya is an old Jewish nursery-rime borrowed from a popuar German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.

The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern Kingdom. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER — the Crusaders; the ANGEL OF DEATH —the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.

In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rime as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH — Derived from the Hebrew verb "haged," to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13;8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue texts.) There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE," consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—

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which undoubtedly is the Hallel.

HAMETZ—("leaven")—This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET—A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in buiding the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING.)

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousands years ago.

KIDDUSH — "Sanctification" of the Sabbath or Festival over wine.

This is the first item in the Seder Service and constitutes the first of the four cups of wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and hast preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival. (just as in the Temple a veil divided the Holy Court from the Holy of Holies.)

KI LO NOEH—A hymn of praise—one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING — It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits." Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye"—except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT — "The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs," reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH — "Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation. (EX. 12:33-34) "And the Egyptians were urgent upon the people, to send them out of

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the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOT (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen.)

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method—the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH — ("strictly observed matzah"). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ—"selling of leaven." The Biblical injuction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incure to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi—to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OT HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OT HITTIM, since originally each family baked its

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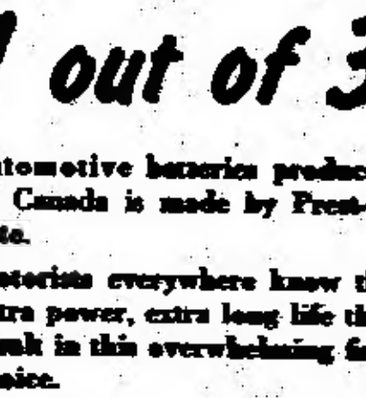

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MOSES—The "hero" of Passover history who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors in their intense and admirable devotion to God sometimes tended to underestimate man's cooperation.

NISAN—The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER—A sheaf, or a certain measure. Lev. 23:10,11 reads "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED.) Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and ZMAN HERUSENU (The Season of our Liberation.)

A word as to the physical forms of this Festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 238 subdivisions) — to say nothing of subsequent elaborations.

To illustrate, the original, general prohibition against the use of leaven led to such intensive laws as BITUL HAMETZ, the complete destruction of every trace of it through "searching, burning, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are some SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it.

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tachment that Jews of all all time—even renegades — had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover — upon which that lamb was sacrificed.
The holiday is called "pass-over" is commemoration of the final miracle in Egypt, when the angel of death slew every first-born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzoh, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" (small Passover). During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean." If, however, one were "unclean" (having touched a dead body, etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a special postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.
They select a number of lambs and take them to Mt. Gerizim (their Temple Mount.) Those who officiate are dressed in priestly garments. Tents are pitched, and fires are started.
At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave.) After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the haggadah — a panoramic cross-section of Jewish life.
We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzoh, and we hasten to freedom!
Sadly we reflect that "in every generation rose arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands."

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We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marannos of Spain conducting a Seder in their cellars. Our mind's eye speeds over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David—a millenium before that! Praise—for what? For the courage to have lived through it all, to proclaim to mankind—now as then—the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GADOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great."

1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).

According to that account the Egyptians found themselves helpless to defend the "lamb," a deity of theirs, from its sacrificial slaughtering by the Israelites.

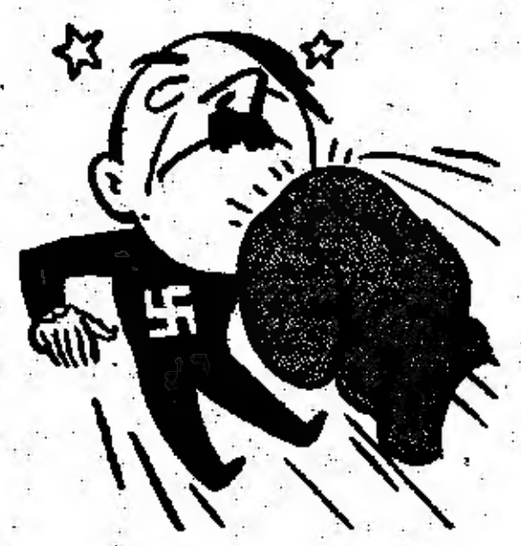
2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.

3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GADOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great."

TA'ANIT B'HORIM—"The fast of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the first-born." The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from The Jewish Youth Journal.

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Towards Regeneration In Europe Against The Folly Of "Evacuation"

"THE FUTURE OF THE JEWS IS IN THE COUNTRIES OF THEIR BIRTH"

By William Zukerman, In The Menorah Journal

The unprecedented Nazi campaign of physical extermination against the Jews of Europe has raised the question of the present and the future of European Jewry on a scale that has never been known among Jews in this country. Hitherto the problem of the European Jews was in America one of relief only. Now it has assumed for the first time the aspect of an important political problem of the postwar period. American Jews who have never before thought of this political aspect are facing it today with a new interest and ardor such as the first sight of a great tragedy sometimes arouses. Conferences are called; committees are formed; advertising campaigns are conducted in the press, and various plans and schemes are being advanced both for the saving of the Jews in Europe immediately and for the solution of their problem after the war. Since immediate action of any kind has been practically precluded by the Allied Governments, the discussion is centered mostly on after the war.

An opinion seems to prevail that, even with the defeat of Hitler and Nazism, there is no future for the Jews in Europe after the war. Europe, it is held, has been poisoned with Nazi anti-semitism for generations to come, and the Jews will neither wish nor be able to live there, not even in the free and democratic countries. Hence the solution of the Jewish problem lies in an escape from Europe, preferably to Palestine. After the war there will be a huge exodus of Jews from Europe. That exodus has to be organized and directed in a planned evacuation from Europe to Palestine—and the Jewish problem will be solved forever.

The presentation of the European Jewish problem in this simple form is rather new in the United States. Immigration to Palestine as an aid to European Jews, advocated here for many years, has been generally approved. But this is the first time that the evacuation of European Jewry en masse has been publicly proposed as a solution of the Jewish problem.

In European countries, however, this scheme has had a long and stormy history. It agitated public opinion in eastern Europe, both Jewish and general, for years before the war. In Poland, in particular, the question aroused much heated discussion and bitter party strife throughout the two decades between the two wars. Probably no other Jewish issue was discussed more thoroughly and stirred so much passion as this evacuation scheme. There is a large polemical literature on the subject; and, if any questions of this nature can be settled by argument, this one may be said to have been settled by European Jewry.

It would seem, therefore, that some acquaintance with this interesting chapter of contemporary Jewish history would not be amiss now. For not only does it present the background to our own present discussion in America but it also offers a wealth of opinion and actual experiences in dealing with the evacuation scheme which should be of great value to us. After all, since the plan is being offered for European Jews, it is well to know what they themselves think of it as of a solution of their problem.

II

The plan of evacuating the Jews from Europe was originated not by the Nazis, as is generally believed in the United States, but by the Poles. The Nazis, indeed, later elaborated upon the plan and extended it. But the distinction of originating it and of introducing it as a public issue belongs to the Polish antisemites of the period immediately after the first World War.

The plan as stated by the Poles then, and still being promulgated by them now, was based on the proposition that Poland, which then had a Jewish population of nearly three million, had too many Jews, and this was responsible for the violent antisemitism that raged in the new republic. The only way to solve the problem was

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to remove as many Jews as possible, if not all of them, from the country, either by voluntary mass-emigration or by force if necessary. The term "evacuation of the Jews" (as distinct from mere emigration) was then coined, the scheme becoming known under that name.

Originally the Poles did not go as far as did the Nazis after them in proposing the physical extermination of the Jews, but in practice they soon reached the same objective. The Polish reactionaries, as represented by the then powerful National Democratic Party (the Endeks), soon began physical attacks on the Jews in the streets, parks, public places, and particularly in the universities, as a means of advancing their aim. In the Nineteen-Thirties the question of the evacuation of the Jews had become one of the most burning questions in Poland. It was no mere theoretical problem but one of every-day painful reality. Poland was swept by a wave of zoological antisemitism which surpassed even that of the Nazis in their early days. Cruel beating of Jewish students, women as well as men in the Polish universities and secondary schools became a daily event; physical attacks and pogroms on Jews spread all over Poland; the Polish press carried on an antisemitic propaganda more vicious even than that of the Nazis at the time; and the Polish Sejm (Parliament) joined in with the introduction of a series of measures designed to undermine the economic position of the Jews and force them to leave Poland in accordance with the so-called "evacuation plan." There can be no doubt that the Nazi "deportations" of the Jews, which later developed into the present extermination policy, was taken bodily from the Polish Endeks' evacuation scheme and extended to the whole of Europe.

Strange as it may seem now, the scheme did not at first meet with the violent opposition from all Jews such as would have been expected. At least one important section of Polish Jewry responded to the plan not without a remote kind of favor. That section was the Zionist; and its attitude was explained by the fact that the evacuation plan, although it had emanated from the deepest antisemitic sources, nevertheless helped much to advance the chief aim of Zionism, the settlement of Palestine.

The first two big waves of Jewish immigration into Palestine, known as the first and second Aliyah, were definitely caused by the pressure of Polish antisemitism and its evacuation policy. Apart from that, political Zionism in Europe, having sprung from antisemitism,

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adopted certain of its tenets. One was that the Jews were an alien element among non-Jews, and they could never assimilate and mix with the people among whom they lived. Therefore the only solution for the Jews was to leave Europe and settle in a land of their own in Palestine.

In those early days Palestine had not yet become the attraction it was to be later for European Jews. The Jewish settlement in Palestine was as yet in its critical experimental stage, and even many Zionists doubted its realization. The early Zionist settlers in Palestine were mostly pioneers and idealists of the first order, but their number was small. The mass of the Jewish people either remained in their homes in Europe or sought to immigrate overseas. Zionist leaders, eager to advance their cause, therefore seized the aid offered by the Polish evacuation plan as a means of bolstering Jewish immigration into Palestine. The Zionist-Revisionists in Poland openly adopted the evacuation policy as their own, and for a considerable number of years actually worked hand in hand with the Polish antisemites in promoting Jewish emigration from Poland into Palestine. But even the more moderate and liberal Polish Zionists were not averse to accepting the aid which the antisemitic plan offered to Jewish immigration into Palestine. It was then that one of the leading moderate Polish Zionists, Mr. Isaac Gruenbaum, a deputy in the Polish Sejm, coined the phrase that "Poland has a million superfluous Jews" who must be evacuated to Palestine.

In justice to the moderate Zionists it should be said that as soon as the rise of Nazism began to send new streams of Jews from western Europe to Palestine, and the success of the Zionist enterprise seemed assured, their interest in the antisemitic evacuation plan subsided, and for the last ten years no responsible moderate European Zionist leader has publicly advocated evacuation. But the Revisionists have persisted in supporting the plan to this day, and they have a considerable following among Zionists even in this country, as can be seen by the present revival of the scheme here.

III

There was, however, another section of Polish Jewry which uncompromisingly opposed the evacuation scheme from the very beginning. That section was Jewish labor as represented in those days by the Jewish Labor Party, the "Bund." It is unfortunate that the views and activity of the Bund are but little known in the United States, for that body has exerted a tremendous influence on East-European Jewry. It was not a mere political party, or a Trade Union organization. Its significance lay not only in its political and economic activities, vast though they were, but in the cultural and educational influence it exerted on the Jewish working class in Poland for nearly two generations. Like Zionism, Bundism represented a definite social philosophy, an attitude towards life, in a sense a religion, which was taking the place of the old, vanishing Jewish Orthodoxy. In its general social philosophy the Bund has undergone many metamorphoses, from extreme Marxism to bitter, reactionary opposition to Soviet Russia. But as regards the Jewish problem it has pursued a consistent policy from its very inception fifty years ago to the present day, and its influence on the Jews of eastern Europe has not been smaller than that of Zionism. In fact, the two together reflected the whole of the spiritual and social aspirations of European Jewry, and one is incomplete without the other.

The position of the Bund on the Jewish question has been simply that the Jews form an integral part of the countries where they live and they should not be treated differently from other people. The Jews have lived in Europe for more than two thousands years, since before the Christian era. They love the countries of their birth; they are as deeply rooted in them as any other people; they have worked and contributed to

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the wealth and culture of their homelands; they have sacrificed even more than others; they, therefore, have the same rights and are entitled to exactly the same treatment as the non-Jews. If Europe is overcrowded, places of immigration should be found for Jews and non-Jews alike.

There are no "superfluous Jews" in any country, as there are no superfluous children in a family. All are equal and none should be singled out for separate treatment. The Bund never opposed individual Jewish emigration, even on a large scale, but insisted that the Jews as a people, like the Poles, the Czechs, the French, the Belgians and so on, would remain in Europe in spite of all emigration. No one dreams of solving the economic and social problems of the Poles, Lithuanians, Slovaks and other people by evacuating them from their homes to another country. Similarly, the Jewish problem is not to be solved in this manner.

Bundism can be said to be a philosophy of the Jewish Diaspora, as Zionism is the philosophy of a Jewish nationhood in Palestine. The Bund's contention has been that the Jews have always been a people in dispersion, even when they had their own State in Palestine and, whether we like it or not, they always will remain so. Not that the Jews cannot, or should not, form a new settlement in Palestine or elsewhere, but that will never solve the Jewish problem in its entirety. For the bulk of Jewry will always remain in the Diaspora and there the chief Jewish problem will always be.

Palestine is only a part of Jewish life, and the whole should never be sacrificed for the part. The interests of the Diaspora, the rights and positions of the Jews there, are paramount for the Jewish people; all other interests should be subordinate to them. Thus the Bund's opposition to Zionism stemmed not from any hostility to a Jewish Palestine, but from the fact that the Zionists' enthusiasm for a National Home in that country tended to obscure the Jewish position in the Diaspora and often led to the sacrifice of the larger Jewish interests for the smaller.

Most characteristic of all was the attitude of the Bundists towards antisemitism. Antisemitism, they have argued, is a social evil of mankind and, like all evils, should be fought, not appeased or yielded to. Retreat, escape, abandoning of positions will not solve the problem of antisemitism; like all appeasement, it will only exacerbate it. For the Jews willingly to evacuate Poland, Germany, the entire European continent, is to yield to antisemitism; it is to admit Hitler's contention that the Jews are alien everywhere, that they are an indigestible lump in the body of every nation and must therefore be eliminated. It is to give the antisemites their greatest propaganda weapon against the Jews. It undermines the Jewish position all over the world.

For once the antisemitic dogma of the alien nature of the Jews is conceded, once the Jews admit that it is possible, and even advisable, to evacuate themselves from a given country because of persecution and antisemitic pressure,

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there is no safe place for the Jews anywhere in the world. If the Jews can be forced to evacuate Poland or Germany, why not other countries All that the antisemites of any country have to do is to raise a cry that there are too many Jews in the place and organize a few pogroms, and an evacuation on the Polish and German pattern would be started.

Such a policy of despair, the Bund has argued, can lead only to the undermining of the Jewish positions all over the world and to the ultimate annihilation of the Jewish people. Antisemitism, like poverty, wars, fascism and other human evils, must be fought on the spot, step by step, until it is conquered. Antisemitism is an evil not only for the Jews but for the whole of mankind, and mankind, in its own interest, will help the Jews to banish it from the world. There is no other way of solving this problem.

IV

It is very easy to see how a fighting program of this kind would naturally oppose evacuation of the Jews from any country. The Bund consistently fought it throughout the twenty-five years between the two World Wars. The fight was a bitter and impassioned one, and its success fluctuated with the events in Europe. Thus in the early Twenties, the Polish Republic having just been established and hope running high for a free and better Poland for all its people, the Polish Jews too shared the general hopes and on the whole followed the Bund. Later on, when Polish reaction reared its head and antisemitism set in, Zionism swayed the Jewish masses in Poland, and the Bund took a second place. In the early Thirties Polish Jewry was strongly Zionist and practically every middle-class Polish Jew looked to Palestine as his only hope.

The rise of Nazism and the subsequent rush to Palestine of refugees from other countries, the introduction of strict immigration restrictions in Palestine and the Arab general strike dampened somewhat the enthusiasm of Polish Jews for Palestine. Shortly before the outbreak of the present war the mood in Poland swung sharply again in the direction of the Diaspora and the Bund. At the last municipal elections in Poland, in 1939, the Bund returned a majority of councilmen in most cities with big Jewish populations; interest in home affairs was again definitely ascendant.

The war has, of course, completely revolutionized conditions in Poland, creating entirely new problems for Polish Jews. Most party and ideological differences have been wiped out; but the old fundamental struggle between the followers of the Diaspora and those of Palestine has not been eliminated entirely, and the indications are that the pendulum is still swinging in the direction of the Diaspora and the Bund. Judging from the scanty reports coming directly from the European Jews, those who still remain in the Polish ghettos are more concerned with the fight against Nazism than with escape to Palestine. The underground Yiddish newspapers reaching this country speak of a zealous devotion to Poland and of a new and greater understanding and cooperation with the Poles. The struggle against the common enemy has evidently united the Jews and the Poles, especially those fighting together in the un-

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derground, as they have not been united in three generations, since the first Polish revolt against Russian czarism in 1861. A new spirit is now abroad not only in Poland but in the whole of Europe — a spirit of comradeship between suffering people, of friendship and good-will such as only a great common struggle for freedom can engender.

The Jews who remain in the ghettos seem to have no intention of quitting their homes, or of being evacuated en masse to Palestine or elsewhere. The soil of Poland has been saturated again with their blood and sanctified by their suffering; this has bound them still more to their old homes. They look to their future in Poland more than ever since the first World War.

The strongest proof of this was given by the remarkable and heroic revolt in the Warsaw ghetto of last April and by the numerous uprisings which have followed in other ghettos since then. That Warsaw ghetto revolt was not limited to any party or section of Jewry. All reports have indicated that Jews of all parties — Bundists, Zionists, Chalutzim, and even Orthodox Jews — fought on the barricades of Warsaw; but the leadership undoubtedly was in the hands of the Bund. That party daringly conceived it, prepared for it for months, and carried it out in close cooperation with the Polish underground. The revolt was not only in line with its entire revolutionary tradition and activity of the last fifty years, but it was also a direct result of the Bund's ideology, which stresses the Jewish interests and rights in the Diaspora and contends that the future of the Jews is in the countries of their birth.

People who live in a country temporarily, and only wait for the war's end to be evacuated elsewhere, cannot fight with the heroism of the Jews in the Warsaw getto. That struggle was not one of despair, or for mere revenge; it was a fight for a beloved homeland and for a better future in it for their children.

"This seems to be the passionate sentiment now not only of the Polish Jews but of the Jews all over Europe.

V

For Europe is no longer what it was before the outbreak of this war. Its people have undergone a spiritual revival as a result of the terrible ordeal of blood, fire and suffering, an ordeal which has seared their souls but has also cleaned their hearts of the dross of the period of disillusionment between the two World Wars. There is a new spirit abroad in Europe now, a spirit which sends men in the thousands to sacrifice their lives in the struggle against tyranny and evil, raising them to heights of heroism and nobility unknown in normal times.

This spirit is reflected particularly in the new attitude towards the Jews. All the reports from Europe since the outbreak of the war, but especially during the last two years, indicate that the people of Europe have undergone a remarkable change of heart in their treatment of the Jews. Everywhere—in western Europe, in the Scandinavian countries, in the Balkans, even in eastern European countries where antisemitism was such a grievous problem before the war—a new spirit dominates the relationship of the Gentiles towards the Jews.

Everywhere Jews are being helped. They are being supplied with food, shelter and money; thousands of Jewish children are being hidden in non-Jewish houses; Jewish refugees and deportees are being aided to escape from the Nazis. The underground and guerilla movements everywhere look upon the Jews as entitled to their first aid; the Christian churches of all denominations lead in protests against the Nazi persecution and in the saving of thousands of Jews from destruction.

Indeed, we have it on the authority of the Nazi press itself that no other Nazi measures in Europe are more sabotaged than are the anti-Jewish laws. For the average

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Christian in Europe, to help the Jews has now become synonymous with opposing the Nazis. Partly this is a political reaction to Nazism, but largely too it is an expression of the spiritual revival now sweeping Europe. A heroic struggle is rising in all Nazi-occupied countries. The people of Europe have learned the great lesson that Nazi antisemitism means not only the torture and extermination of the Jews but also the enslavement of the entire world. The result is that antisemitism is now at its lowest ebb in Europe.

A most graphic illustration of this new spirit has just been provided by the action of the Danish and Swedish peoples on the latest Nazi attempt to exterminate the Jews of Denmark. What happened in both Denmark and Sweden will go down as among the most hopeful manifestations of this war. The peoples and governments of both countries rose in an upheaval of such moral indignation against this latest Nazi crime as actually to force the Germans to abandon their plan!

Of the 8,000 Jews in Denmark who were to have been deported to Germany and Poland, 6,000 were smuggled out by the Danes to Sweden. Only some 360 Danish Jews have been deported; the rest are still in hiding in Danish homes. Danish guerillas broke into prisons and released Jews; Danish fishermen went out to sea in their boats and helped the Jews to escape by the thousands. Thousands of Danes risked their lives hiding the Jews.

There has never been a greater and more successful passive resistance to a Nazi campaign of terror. But the most remarkable part of this manifestation is that it is not a single act limited to the Scandinavian countries; it is the culmination of a great anti-Nazi and pro-Jewish movement which has been going on in Europe for the last two years.

In an atmosphere like this it is only natural that the Jews should look with a new hope to Europe after the war. With Nazism defeated psychologically as well as militarily; with a devastated Continent needing reconstruction; with the population of all countries, Gentiles and Jews alike, reduced to a degree that no evacuation or mass-emigration could have accomplished, Europe after the war will present the most fertile field for the energy and enterprise of all its children, including the Jews.

Why then should the Jews at a moment like this abandon their native soils which have just been saturated anew with their blood and sanctified by their suffering? Why should they at the moment of victory, when the curse of Nazism and antisemitism is banished, pack up and leave their homes for which they fought so heroically and sacrificed so immeasurably?

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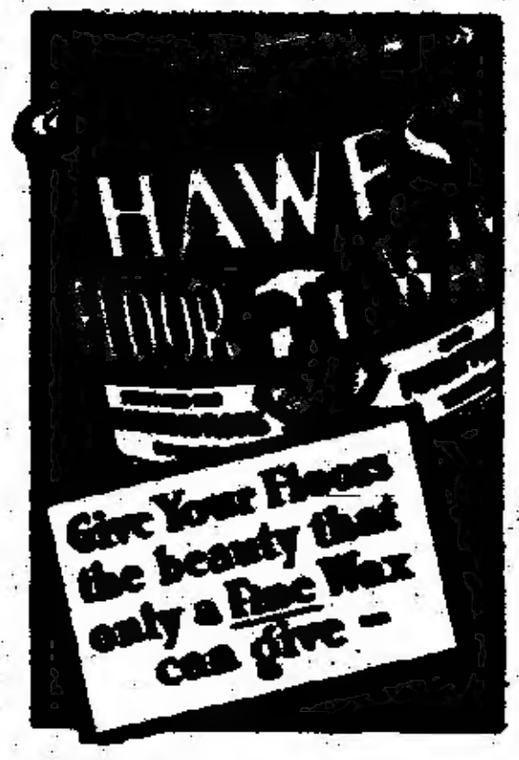

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we have seen, are that the Jews of Europe are further from such action than they have been in generations. The plan to "save" the Jews by evacuating them from their homes in Europe, born of the despair of antisemitic Poland in the 'Twenties, has now been revived by some well-meaning American Jews who do not know the history and psychology of the people they want to help. These Jews in America think of the Jews in Europe in terms of their own loss of nerve and desire to escape. They do not realize that the European Jews, who have been going through one of the greatest ordeals in history, may think and feel differently from the average complacent citizen of Main Street, and have different plans for their own salvation.

Well-meaning American Jews who have set out thus to save the European Jews may have some very unpleasant surprises in store for themselves when the war is over. They may find that when the machinery for the big Jewish evacuation from Europe is ready the "evacuees" will refuse to be "saved."

They may also find, to their still bigger surprise and shock, that some American antisemites will pick up their evacuation plan and attempt to apply it to American Jews themselves. Why not? If European Jews who have lived in Europe for literally thousands of years can be evacuated with a little pressure on the part of the antisemites, why cannot several million American Jews who have lived in this country for only a few generations be likewise pushed out?

Once the logic of antisemitism is accepted, and the evacuation of the Jews as a solution of their problem is conceded, it can be followed to its bitter end, which is the evacuation of the Jews not only from Europe but also from the United States, from the other Americas, from all countries in the Diaspora — in short, the extermination of the Jews all over the world.

What Jew in his right mind can lend his aid to such an ignoble proposal of Jewish mass suicide, which is at the same time such a perversion of the ideals of humanity and democracy for which the civilized world is fighting this war?

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The Work Of The Red Mogen Dovid, Palestine Counterpart Of The Red Cross

By Herman E. Quittman, Secretary Of American Red Mogen Dovid For Palestine

The epic drama of the rebuilding of Palestine has been told frequently in America and has thrilled men and women who were moved by the marvel of an ancient land being reborn through the heroic efforts of an ancient people. Ever new and unfapped aspects of this drama continue to unfold and still remain to be told. Not the least of these is the Red Mogen Dovid — one of the most recent and inspiring chapters in the stirring saga of modern Palestine. It is hoped that in the days to come, the story of the RMD will become more and more familiar in this country.

Essentially it is a simple story of human service, one of those shining manifestations that have emerged from the agony and brutality of this war-ridden age to symbolize the basic human decencies that must ultimately prevail in human society. Coming to us in these days, when the monstrosity of Nazi-Fascism has sought to thrust human life into the depths of degradation, to deprive it of all vestiges of dignity and worth, the story of the RMD will gladden the hearts of men and women of good will everywhere.

Like many other great ideals, the RMD — which performs for Palestine the combined functions of the Red Cross in times of war and catastrophe, and of a first aid agency in normal times as well as in emergencies—was born out of a vision conceived and nurtured in the mind of a practical dreamer, Dr. Meshulam Levontin. Dr. Levontin was born in Russia, where he acquired his early education, and later continued his studies in German universities. On completing his course at the University of Munich in 1910, he attended the Institute for Tropical Diseases in Hamburg. In 1911 he settled in Palestine, where he took up the practice of medicine, serving at first as government doctor in the Arab towns of Ramallah and Lud, and in the Jewish community of Hebron, and later as doctor for the municipality of Jaffa. At the outbreak of the first World War, he joined the Jewish Legion under Trumpeldor and Colonel Paterson as the Legion doctor, and continued in this work until the capture of Palestine was effected by the British. Since then, he has been serving as director of the Tel Aviv Hadassah Municipal Hospital, as well as chief of its department of internal medicine.

Soon after his arrival in Palestine, Dr. Levontin realized the vital need for a first-aid service in that country. The Jews who came to Palestine as pioneers to rebuild the land and to retrieve its neglected soil, had from the very beginning demonstrated their deep concern in the problems of public health. They were instrumental in establishing a number of modern hospitals and clinics, particularly through the splendid efforts of Hadassah, as well as a series of special clinics for workers, known as Kupath Cholim, which were established by the Histadruth, Palestine Labor Federation. Yet, far-reaching and important as the work of these institutions was, they

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could not possibly fill all the requirements of the country, especially with respect to the prevention and treatment of accidents and injuries in every sphere of daily work and life.

The need for such a service was particularly urgent in Palestine, where the process of pioneering differed in some respects from previous pioneering experiences in other parts of the world. Here the fructifying of the arid soil and the building of cities has been accomplished with the most modern tools and implements, and the problem of accidents and mishaps naturally loomed large due to the inadequate public health facilities. The situation grew more and more acute as new roads were built, new industrial plants erected and power dams constructed, reflecting the expanding growth and development of the country. As Dr. Levontin aptly put it, "Sometimes vacation calls a halt to work, sometimes there is a let-up in traffic, but there is never a stoppage in industrial injuries and traffic accidents."

Dr. Levontin and those whom he interested in his plan were actuated by the age-old impulse of man to help his fellow-man, an impulse which is deeply rooted in the human soul and which found eloquent expression in the words of our sages: "He who saves the life of a single person, it is imputed to him as though he had saved a whole world."

In the course of the years several attempts were made to put the plan into effect. During the first World War, Dr. Levontin was actually instrumental in establishing a Mogen Dovid Adom in Tel Aviv, but its scope was limited to assisting the military and civilian authorities in the handling of war wounded and its existence came to an end at the conclusion of the war.

Refusing to be discouraged by the difficulties that stood in his way, Dr. Levontin continued his efforts with unabated zeal. It took another decade for his dreams to come to fruition. In June 1930, the Federation of the Palestine Mogen Dovid Adom, or Palestine Red Mogen Dovid, was finally organized on a permanent basis, with headquarters in Tel Aviv. Dr. Levontin was elected president, a position he still holds.

Both in spirit and in purpose the RMD became the Palestinian counterpart of the Red Cross. At the very outset its founders dedicated themselves to three specific propositions: 1) to keep the RMD strictly non-sectarian; 2) to maintain its purely non-political character at all costs; 3) to develop it at the earliest possible opportunity into a national institution, with

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stations in every part of the country.

The first proposition was easy to realize. It was a basic and unavoidable assumption, because of the very nature of its humanitarian function, that the ministrations of the RMD should be made available to all, without regard to race, creed or social status. But the founders of the RMD went further. They wanted the Arabs, who constitute the major portion of the country's population, to share not only in the benefits of the RMD but in its responsibilities as well. Hence, they gave added emphasis to the non-sectarian program of the RMD by inviting Arab representatives to serve on its board of directors.

While it was equally axiomatic that an institution consecrated solely to humanitarian service must avoid any taint of political influence or entanglement; from within or without, it was by no means so simple a matter to safeguard this fundamental principle. The explanation for this lies in the political atmosphere of Palestine, which is marked by an extraordinary emotional fervor and a keen spirit of factionalism. Palestine is a small country saddled with tremendous political issues. On the one hand, there is the delicate Arab-Jewish situation, which keeps both Jews and Arabs perpetually on the tenterhooks of political excitement and sensitivity. On the other hand, there is the multiplicity of political groupings among the Jews themselves. The Jews in Palestine hail from every corner of the globe, and they have brought with them an almost fantastic diversity of language, social background and political credo. Pioneers and crusaders, they came to Palestine for one special purpose and with a singular determination: to participate in the rebuilding of the ancient homeland. While there is unanimous agreement on the general idea, there are many programs for its attainment, and each group fights lustily and fiercely for its point of view. Naturally, this political fervor, accompanied by extreme emotional intensity, tends to color and penetrate into every conceivable phase of organizational life in the country.

It must be set down to the great credit of Dr. Levontin and his associates that they have preserved the non-political character of the RMD, keeping it completely free of any influence extraneous or alien to its humanitarian function. By fanatical adherence to their original purpose they have succeeded in making it one of the few Palestine institutions that is absolutely devoid of politics. Today the RMD holds a position of the highest dignity in Palestine and commands the same respect from the public there that is accorded to the Red Cross in other countries.

The problem of extending the RMD beyond its early local confines in Tel Aviv to the rank of a national institution serving all parts of Palestine, was basically one of finances. Each newly opened station required the acquisition of new facilities, the purchase of new equipment, ambulances, X-Ray machines and medical supplies. In view of the many demands upon the Palestine public by numerous older, well-established organizations, this was indeed a pioneering task, calling for unflagging devotion and herculean effort. The founders and workers of the RMD met this test with more than adequate enthusiasm and resolution. After the first few years of often heartbreaking labor, the RMD was placed on a firm and enduring foundation.

In 1935 the RMD was able to erect in Tel Aviv its own building,

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which has become a landmark in the all-Jewish city. It boasts a complete first-aid outfit, several surgeries, a garage with three ambulances, a lecture auditorium and executive offices. Until the outbreak of the second World War, the RMD made steady progress, constantly enlarging the scope of its work. At present there are twenty-three RMD stations in various towns and settlements of Palestine, representing key points from which the service radiates to outlying communities. There are sixteen fully equipped hospital and field ambulances, as well as a large number of improvised hand-drawn ambulances, in the form of mobile stretchers, which are used as auxiliaries in special emergencies such as occurred during the bombings of Tel Aviv and Haifa by enemy planes.

Among the early problems faced by the RMD was the need for a standard method of instruction and for textbooks in several languages due to the polygot composition of the Jewish population. Such a standard method was developed by the RMD, and it is now used for the uniform training of first-aiders in classes conducted regularly by the organization's instructors throughout the country. A series of textbooks, treatises on the prevention of accidents of every description, and manuals on first-aid in war emergencies were prepared for the RMD by the best authorities and have been issued in Hebrew, Arabic and English.

Another vital problem was the organization of a blood donor system. Starting in a small way, the RMD has built up a Blood Transfusion Service that reaches into every section of the country. Several hundred men and women, whose blood has been tested in accordance with the highest recognized medical standards, are registered with the service and are on constant call.

The RMD has performed such valuable service that it has earned the unstinted praise and fulsome gratitude of the Palestine government, and of the leading hospitals and physicians, no less than that of the public at large who have been its direct beneficiaries. In peace time it came to the rescue of thousands of men and women who suffered occupational injuries or were the victims of accidents brought about by traffic or other causes. But the war gave an added importance and a wider range to its life-saving activities, the RMD placed its facilities at the disposal of the military authorities, with whom it has cooperated on every occasion that arose.

During the bombings of Tel Aviv and Haifa the RMD doctors, nurses, first-aiders and stretcher-bearers raced swiftly to every scene of disaster, caring for the wounded, ex-

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trieating victims from the wreckage, and administering many blood transfusions. So skillful and efficient was their work that they have been credited with saving literally hundreds of lives in these emergencies.

Nor is that all. The British armies in the Near East have called liberally on the RMD for its cooperation in the field of battle. In the Lybian campaign and elsewhere RMD ambulances, doctors and nurses were commandeered for front line service, and they carried out their assignments, sometimes under enemy fire, with signal courage and ability.

True to its humanitarian spirit, the RMD has not restricted its acts of mercy within the boundaries of Palestine. When Turkey underwent a major earthquake a few years ago, the RMD promptly initiated a movement to rally the support of the Palestine community for the Turkish victims.

Recently the RMD opened a special hospital for the care of sick refugee children arriving in Palestine from Nazi-controlled areas of Europe. One need not attempt to describe what it means to the young victims of Nazi brutality to find, when they step on the soil of Palestine, that the firm but gentle hands of RMD nurses are waiting to receive them, that warm beds, good food and expert medical attention are there to help restore their bruised little bodies and their battered souls to health.

The Palestine police authorities have recognized the RMD as an essential life-saving organization. An official poster, displayed in all public places of the country by order of the authorities, lists the RMD along with the local police and fire departments as one of the agencies to be called in case of emergency.

The original intention of the RMD leaders had been to secure its financial support entirely in Palestine. Up to the war they adhered firmly to this policy. In acknowledgment of its splendid work, the RMD was granted allocations by the British Red Cross and the municipalities of Palestine, in addition to generous contributions by the Palestine public. The war, however, brought about a change in the situation. Whereas this income was sufficient for the

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organization's normal process of growth in times of peace, the war placed a new and heavy burden of responsibility upon the RMD, demanding a speedy expansion of activities that could be accomplished only with larger funds than the meagre resources of Palestine could furnish. The urgent need to acquire an additional number of hospital and field ambulances, to establish new stations and to obtain large stocks of badly needed medical supplies, caused the leaders of the RMD to look to other horizons for help. Logically enough they turned to America.

The directors of the RMD approached the problem of an American appeal with extreme caution, desiring to avoid any mistake that might endanger the prestige and reputation of the institution which they had so carefully and jealously guarded in Palestine. They were determined to place the activities on behalf of RMD in America under the auspices of only the most suitable and reputable body, whose backing would give the RMD here the necessary authority in the eyes of the public and ensure that the campaigns would be dignified and above reproach in every respect.

Such a body was found in the Order Sons of Zion, the fraternal organization which was created thirty-five years ago to offer an opportunity to American Jews to assert themselves in an American, Jewish and Zionist activity, while at the same time furnishing mutual aid and assistance to its members. During the three and a half decades of its uninterrupted existence the OSZ had achieved an enviable record of stability and good deeds. It met every requirement from the standpoint of its prestige in the Jewish community of America, the recognized integrity of its leadership, and its profound devotion to the cause of Palestine rebuilding.

The leaders of the Order Sons of Zion responded favorably to the request of the RMD. They were familiar with the history, the excellent work and the fine reputation of this splendid humanitarian endeavor, and the negotiations between the two organizations resulted in an agreement whereby the OSZ undertook the American sponsorship of the Palestine Red Mogen Dovid. The decision by the OSZ, taken after serious and careful consideration, evidenced the high confidence which this old, well-established fraternal body reposed in the RMD, as well as its deep interest in the RMD's life-saving program.

The American Red Mogen Dovid for Palestine was incorporated in May 1941 under the laws of the State of New York. Mr. Harry A. Pine, Grandmaster (Nassi) of the Order Sons of Zion, is president and a Committee of National Sponsors, consisting of a number of the most outstanding lay and religious leaders in American Jewry, as well as of distinguished

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American Jewish physicians, is guiding its activities.

Mr. Pine's consent to head the ARMD was in itself a guarantee that the work would be conducted on a high plane and in a spirit of the utmost responsibility, for his record in his chosen profession and in the affairs of the community is one of the finest in American Jewry. Noted son of a noted father—Max Pine was a pioneer in organizing American Jewish labor for Palestine and a distinguished leader in the New York labor movement — Mr. Pine has practiced law in Newark for the past quarter of a century and at present holds the position of Counsel to the Tax Commission of that city. He has played a prominent role in practically every important communal and Jewish endeavor. In addition to his leadership of the OSZ, he is Honorary Vice-Chairman of the United Palestine Appeal and of the Jewish National Fund of America, and is also a member of the National Executive Committee of the Zionist Organization of America.

Since its establishment, here, the American Red Mogen Dovid has conducted its work quietly, without public fanfare. But the urgent cables that have come from Palestine in recent weeks, appealing to the American committee for greater exertions to help the RMD meet its growing responsibilities under war-time stress, have caused the OSZ to authorize a more intensive effort. The current campaign of the ARMD seeks to raise a quarter of a million dollars, which will be used to establish a number of new RMD first-aid stations in the outlying sections of Palestine, to purchase additional ambulances, mobile kitchens, X-Ray machines, build air-raid shelters, etc.

Americans, who have given freely to the Chinese, British and Russian war relief funds, are asked to support the RMD, which constitutes an important link in the home front of a country that has been the cradle of our civilization and that represents a vital keypoint on the political and military maps of the world, as the gateway to the East, the guardian of the Suez and as the possible springboard for a European offensive.

There is one significant aspect about the RMD that must have a special appeal to Americans who thrill to acts of daring and self-sacrifice in humanitarian causes. The RMD is the only organization of its kind in the world whose activities are conducted almost entirely by volunteers. From doctors and nurses to first-aiders and ambulance drivers, every one works without payment, deriving compensation solely from the knowledge that they are rendering ser-

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vice to humanity. This is true also of the blood donors, who give their blood whenever necessary without remuneration in order to preserve life in their fellow-men.

Although it might be thought that an activity depending on volunteers would operate haphazardly and ineffectually, it is a fact that the RMD has functioned smoothly and efficiently at all times. No accident in peace time and no emergency in war time has found the RMD tardy or remiss.

This unique feature of the RMD is a true gauge of the high idealism and selflessness that has characterized the Jewish settlers of Palestine. They are, in a very real sense, pioneers of a new and noble way of life that is being forged in the spirit of the Biblical prophets, who gave the world its first concepts of the basic worth of human life. The Jews of Palestine do not regard the Red Mogen Dovid as an emergency action or as something incidental, they think of it rather as something fundamental, as an integral element in the scheme of national existence, as an essential factor without which the healthy normal growth of a community is unthinkable. To them the RMD is one of the cornerstones of the new Jewish commonwealth they are fashioning in Palestine.

It is because of this that they look upon the RMD almost with reverence. And small wonder, for this attitude has been traditional with the Jews. Pikuach Nefesh—the saving of lives — has always been a cardinal principle in the hierarchy of the Jewish faith.

It is noteworthy that the Arabs are beginning to share this feeling toward the RMD. The humble Jews and Arabs alike have a profound respect for the work of the RMD and its staff. This is illustrated in a touching story related by Dr. Leventin. On a number of occasions, when an RMD ambulance was passing through the streets, he noticed men removing their hats. When he asked for an explanation, the answer was:

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As we look about us and witness the agony of a world given over to brutality and destruction of life, we may well take these simple words of humility as a precept for ourselves. Let us remember them when the Red Mogen Dovid appeals to us for aid in its noble task of saving human lives.

This article is from Harold Hairri, The Hebrew Medical Journal, of New York.

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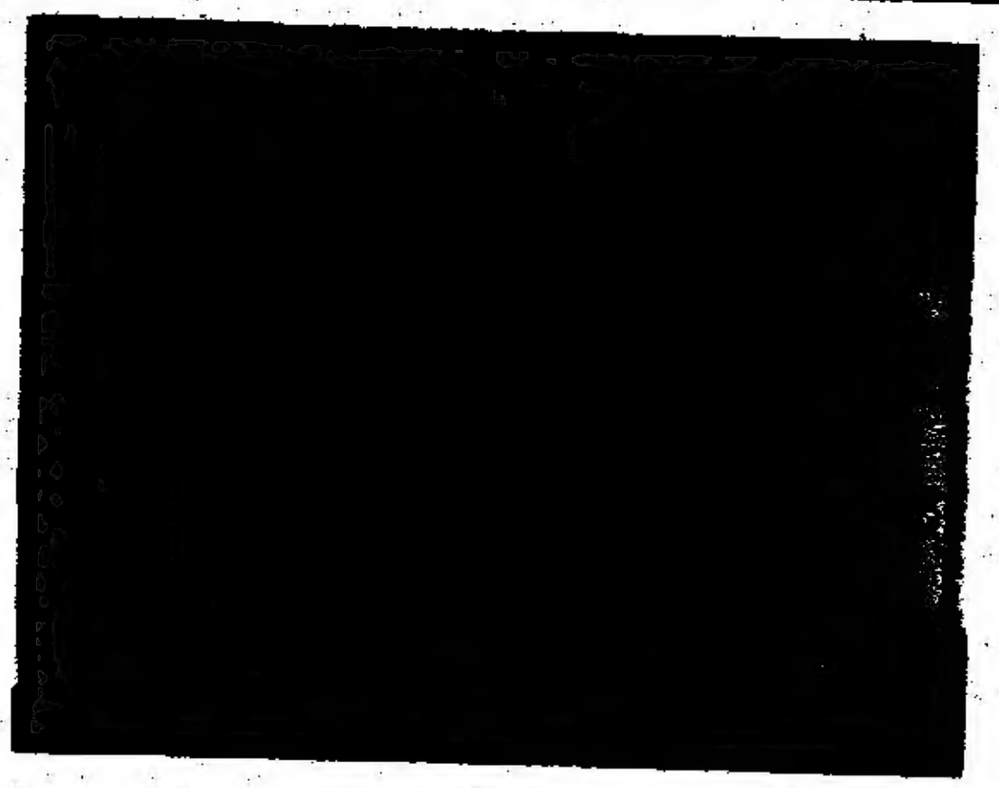
Annette and Bud, Zarou

Mr. and Mrs. Wallace Gelberman, of Winnipeg, who was Miss Eleanor Baid, daughter of Mr. and Mrs. I. Baid, Grosehill Place, Montreal. Mr. Gelberman is the son of Mr. and Mrs. M. Gelberman, of Winnipeg.

Annette and Bud, Zarou



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PO Harvey Freedman, stationed at Patricia Bay, B.C., is the son of Mr. and Mrs. Hyman Freedman, 5530 Park Avenue, Montreal, grandson of the late Mr. and Mrs. A. Bernstein, of Roumania, and of the late Mr. and Mrs. L. Freedman, of Montreal.

Lieut. Abe H. Greenspoon, R.C.A.S.C., of Ottawa, Ontario, son of Mr. and Mrs. [illegible], of Montreal.

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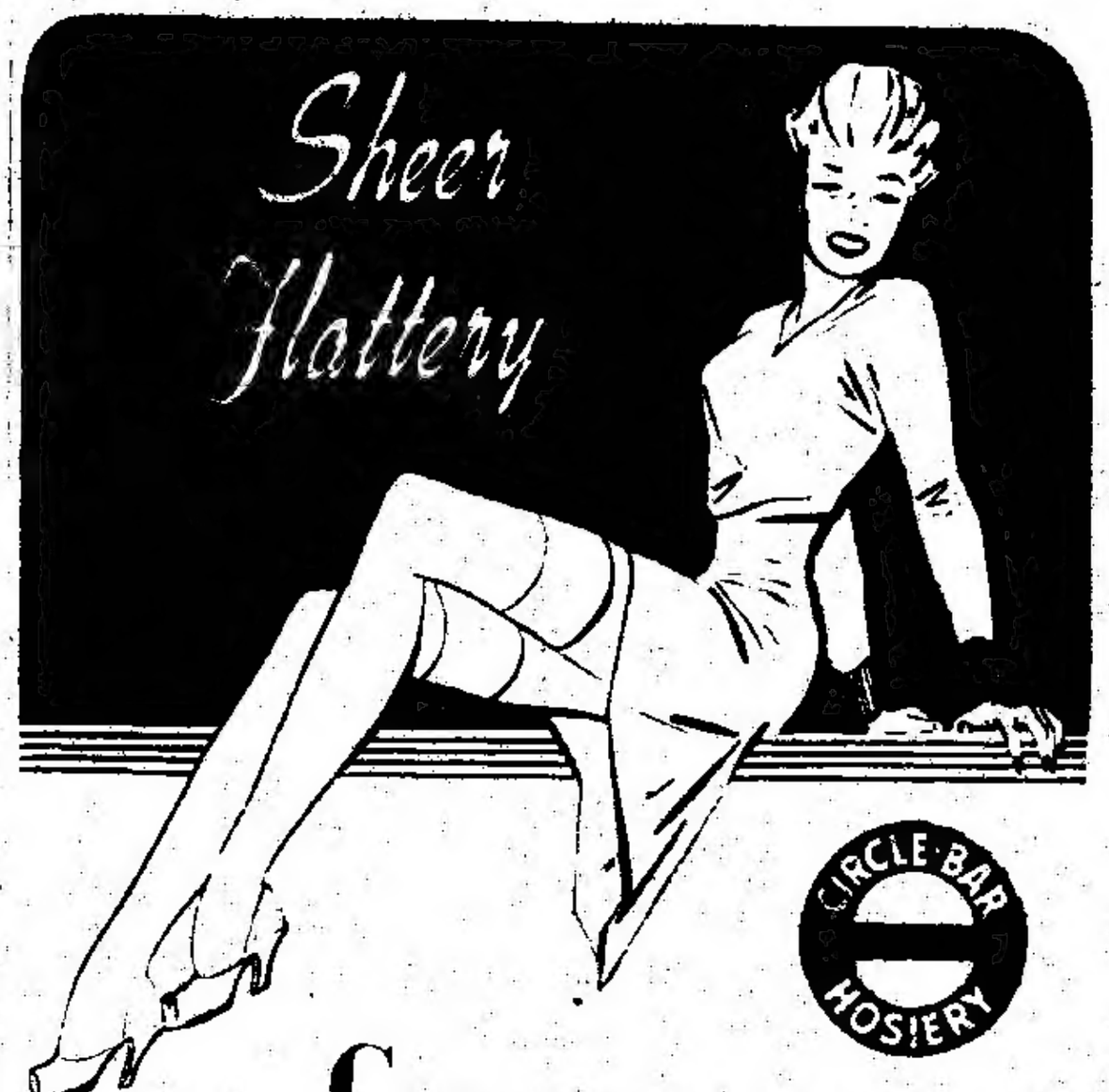
Corporal William Nathanson, R.C.C.S. and Mrs. Nathanson, who was Miss Claire Malcoff, daughter of Mr. and Mrs. B. Malcoff, 5130 Jeanne Mance Street, Montreal. Corporal Nathanson is the son of Mr. and Mrs. M. Nathanson, 760a Querbes Avenue.

Private Bernard Silverstone, R.C.O.C., and Mrs. Silverstone, who was Miss Sonia Shenkin, daughter of Mr. and Mrs. A. Shenkin, 1651 Seymour Street, Montreal. Mrs. Silverstone's brother is Private Nathan Shenkin, R.C.O.C., Montreal. Mr. and Mrs. Silverstone are residing in Montreal.



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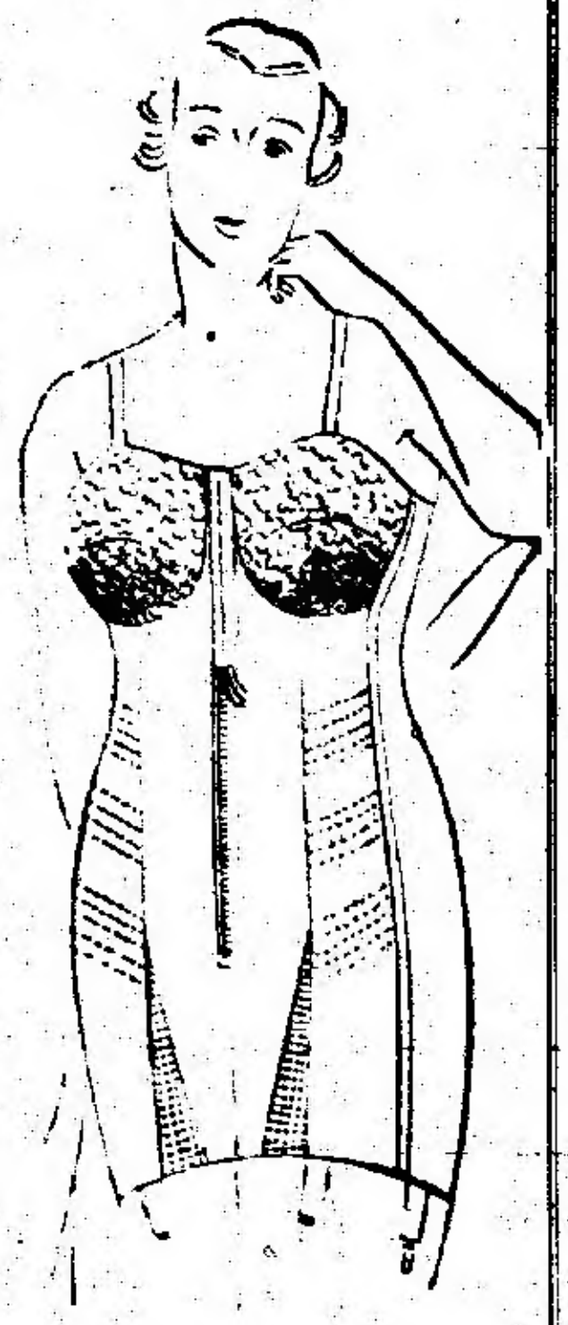

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[illegible] 5515 Northern Ave., Montreal, is [illegible] announcement of Mr. and Mrs. [illegible] Miss Rose Engineering Case Graduate [illegible] Mr. and Mrs. Aaron Cantor [illegible]

Gunner Israel Pervin, R.C.A., stationed in Newfoundland, and Mrs. Pervin, who was Miss Evelyn Silverman, daughter of Mr. and Mrs. W. Silverman, 7 Fairmount Avenue West, Montreal. Gunner Pervin is the son of Mr. and Mrs. M. Pervin, 252 Villeneuve Street West.

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Captain Harold N. [illegible] R.A.M.C. and Mrs. Falk, who was Miss Jacqueline [illegible] daughter of Mr. and Mrs. J. Lax, St. Louis Road, Quebec. Captain Falk is the son of Mr. and Mrs. J. Falk, Chesterfield Avenue, Montreal. He graduated from McGill University in 1941 and was on the staff of the Children's Memorial Hospital.

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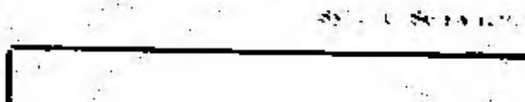
Connie Lynn Holman, aged ten months, the daughter of Mr. and Mrs. Max Holman of Harrow, Ont., granddaughter of Mr. and Mrs. Arthur Kenyon, Addington Avenue, Montreal, and of Mr. and Mrs. Joseph Holman of Harrow.

Rhoda Ilene, aged one and one-half, is the daughter of Mr. and Mrs. David Ro[illegible] 288 Strathcona Road, Toronto. [illegible] Schwartz

Arthur Melvin, aged twenty months and Ilene, aged three and [illegible] months, are the children of Mr. and Mrs. William Blank, 6657 Waverly Street, Montreal, grandchildren of Mr. and Mrs. J. [illegible] Street, and of Mr. and Mrs. [illegible] Blank of Hamilton.

Paul Martin, aged two, is the son of Mr. and Mrs. Louis Shekter, 232 McCaul Street, Toronto grandson of Mr. and Mrs. Sol Mandel, 232 McCaul Street and of Mrs. F. Shekter, Beatrice Street, and the late Rabbi Norbert Fr. Shekter; great-grandson of Mr. and Mrs. Harry Mandel, Baldwin Street, and of Mrs. G. Glicksman, McCaul Street.

Carolyn, two years old, daughter of Mr. and Mrs. M. Rubi, 228 Clinton Crescent, Toronto.



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Left to right: sheltons Lewis, Miss Reta Holzman, sister of [illegible], St. Lawrence Boulevard, Montreal, owners; Miss Ruth [illegible], Lawrence Boulevard, Canada Lewis Novack [illegible], Elaine Gelfstein, [illegible]

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Mrs. Samuel I. Prussin was Miss Bernice Miriam Speyer, younger daughter of Mr. and Mrs. Adolphe J. Speyer, 133 Prince Albert Avenue, Montreal. Mr. Prussin is the eldest son of Mrs. I. Oppenheimer, Querbes Avenue, and the late Kassel Prisansky.

—News Pictures of Canada

Herbert Reuben Schnapp, aged four, is the son of Mr. and Mrs. Moe Schnapp, 6028 Park Avenue, Montreal; grandson of Mr. and Mrs. L. Rothberg, Waverley Street; and of Mr. and Mrs. J. Schnapp, St. Urbain Street; great-grandson of Mrs. Rita Mendels, de Bullion Street.

—de la Haye Studio

Sgt.-Navigator Hyman Yaffe, R.C.A.F., overseas, is twenty-three, the son of Mrs. N. Yaffe, 2804 Willowdale Avenue, Montreal; and the late A. Yaffe.

—Gulkin

Private Irving Berlin, attached to R.C.O.C., in Kingston, Ont., is the son of Mr. and Mrs. Max Berlin, 5243 Hutchison Street, Montreal.

Flt. Lt. John Joseph Marcus, R.C.A.F., 6014 Park Avenue, Montreal, who was killed overseas on December 28, 1943, was promoted from Flying Officer effective December 8. He was the brother of Mrs. William Weiss.

Mrs. Ben. Sugarman and daughter, Louise Cassel, six months old, 14 Boulton Drive, Toronto. Mrs. Sugarman was Miss Ray Freedman, of Edinburgh, Scotland. W.O. 2 Ben. Sugarman, R.C.A.F., is stationed at Fingal, Ont.

—Sylvia Schwartz

Joan, aged one year, is the daughter of Mr. and Mrs. Ben. Block, of Sarnia, Ont.; granddaughter of Mr. and Mrs. H. Fleishman, 4054 Dorchester Street West, Montreal; and of Mrs. J. Block, 3511 Jeanne Mance Street, and the late J. Block.

—Garcia

Merle, aged six, and Phyllis, aged eight, are the daughters of Mr. and Mrs. L. Leibovitch, 5235 Cote St. Luc Road, Montreal; granddaughters of Mrs. M. Doubilet, 5352 Park Avenue; and of P. Leibovitch, 4832 Jeanne Mance Street.

—Society Studio

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[illegible] Sgt. Shrider is the son of Mr. and Mrs. Max Shrider, 71 Livingstone Street, Dorchester, Mass.
—Keshtan's

Right, Pilot Officer Morley Ornstein, nineteen, younger son of Mr. and Mrs B. Ornstein, of Windsor, Ont., formerly of Toronto.
—Modern Photos, Windsor.

Right, Signalman Leon Schachter, [illegible] engravers, the son of Mr. and Mrs. A. Schachter, 181 Clark Street, Montreal, is stationed with the R.C.N. in Vancouver, B.C.

[illegible] Kaplansky, R.C.A.F., is the only son of Mr. and Mrs. G. Kaplansky, 488 City Hall Avenue, Montreal; grandson of Mr. and Mrs. I. Kaplansky, 5807 Arcade Street, and of Mrs. H. Shymaga, 4587 City Hall Avenue.
—Society Studio

Right, Pte. Norman Kucharsky, R.C.E., stationed at Petawawa, is the son of Mr. and Mrs. Frank Kucharsky, 4559 St. Urbain Street, Montreal.
—Charlat

CONCRETE
IN THE ARMY

The importance of Ordnance in peace as well as war is indicated by the foresight which prompted the provision of this fine modern permanent housing for the R.C.O.C. in Eastern Canada. It is an all-concrete structure with concrete block walls finished in white cement stucco. The administration building and guardhouse are shown here. A. Janin & Co. Ltd., Montreal, were the General Contractors.

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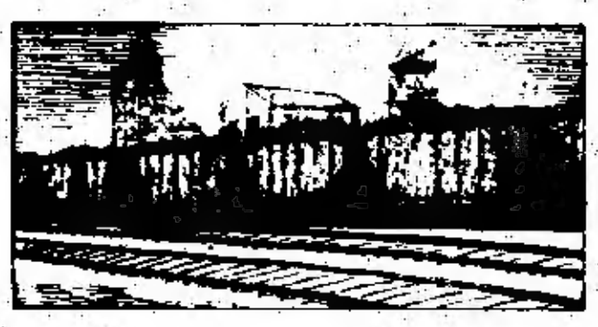

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Margot Blank, aged five and a half, and Lawrence Melvin, three, are the children of Mr. and Mrs. Joseph B. Laing, of Ste. Agathe, grandchildren of Mrs. Max Berzan, Grosvhill Place, Montreal, and the late Eli Berzan; and of Mr. and Mrs. B. Laing, of Miami Beach, Florida.

Lt. Elizabeth Tick, U.S. Army Nurse Corps, stationed at Fort Monmouth, New Jersey, is the daughter of Mr. and Mrs. M. D. Tick, 209 Glenayr Road, Toronto.

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Mrs. Albert Pattenick was Miss Paul ine Frankfort, daughter of Mr. and Mrs. M. Frankfort, 193 Palmerston Boulevard, Toronto. Mr. Pattenick is the son of Mr. and Mrs. W. Pattenick, Robinwood Avenue.
—Taylor Maclagan

Trooper Samuel Maron, Tank Corps, stationed at Dundurn, Sask., is the son of Mr. and Mrs. I. Maron, 5565 Waverley Street, Montreal.
—Charlat

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CERTIFICATE CAMPAIGN

The Eve of Passover

(Continued from Page Nine)

top of it, a hat—Leibetzke's silk hat. No trace of him was ever found.

Leibetzke's death became the topic of conversation everywhere. On Sabbath afternoon a group of men in the Bes Hamidrash discussed the recent tragedy; and the older men related similar incidents from their own experience.

An interested listener was Reb Pessech, the old Shammes. Not even the oldest man remembered the time when he had become Shammes. He was often referred to as "The everlasting Pessech." He moved closer to the group. "Did you want to say something, Reb Pessech?" someone asked.

"I will tell you," he said, "about a miracle that happened one Erev Pessech when I was a boy. It was in the year Taknach (corresponding to the year 1788). The winter was a very long and an extremely hard one. Three days before Pessech everything was still covered with snow. The Niemen was solidly frozen. People on foot and loaded wagons traveled across it as in the middle of winter.

"The following day was cloudy, but not cold. In the afternoon rain began to fall, which continued through the night. The following morning, Erev Pessech, the sun was bright and warm, and no trace was left of snow.

"The Niemen looked bare with the snow melted away, but seemed solid enough. It being Erev Yom Tov, there was more traffic across the river than on other days. Late in the afternoon, when everybody was hurrying home, the usual path facing Alekshot was crowded with people coming and going.

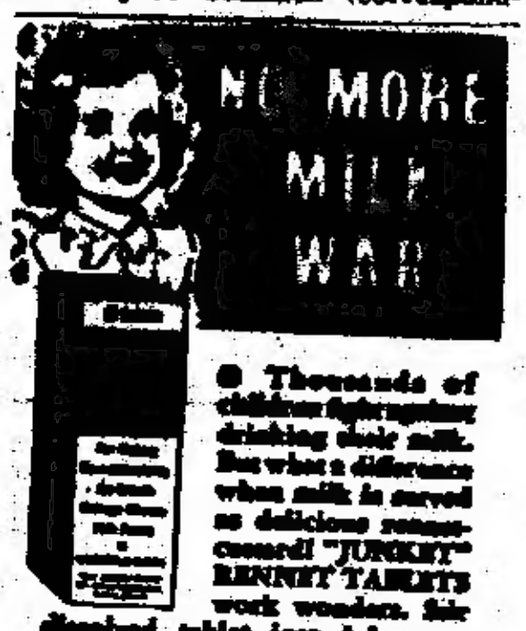
"Suddenly there was a loud report, followed by a succession of explosions. The great mass of ice trembled and seemed to sink under foot. Water appeared on the surface. It all happened simultaneously. The Neimen always acted that way, treacherously, without warning. No one was ever saved from the Neimen when it went mad. Everyone in the crowd now trapped knew it. They were terror-stricken, dazed. In their fright they all stopped short, rooted to the spot. Then, out of the stillness there arose a spontaneous, agonizing, soul-rending cry from a thousand throats at once, the Jewish cry of faith in distress: "Shema Yisroel . . ." Then all was still again.

"Minutes passed; they seemed like years. Nothing happened; the ice did not break. Slowly the crowd started moving. In a short time the Niemen was left bare. All were safe on shore. An hour later the great mass of ice broke into thousands of blocks, large and small, all in a mad rush, a Sambatyon in action.

"At the Seder service that night, in a thousand homes, where God was praised for the miracles He performed for our ancestors in Egypt, many tears were shed, tears of joy and thanksgiving to the Almighty, for having preserved them to sit with their families at the seder table."

This article is from the Jewish Exponent.

Hans Buerkel, governor of Warsaw's notorious Pawiak prison, was slain by the Polish underground.



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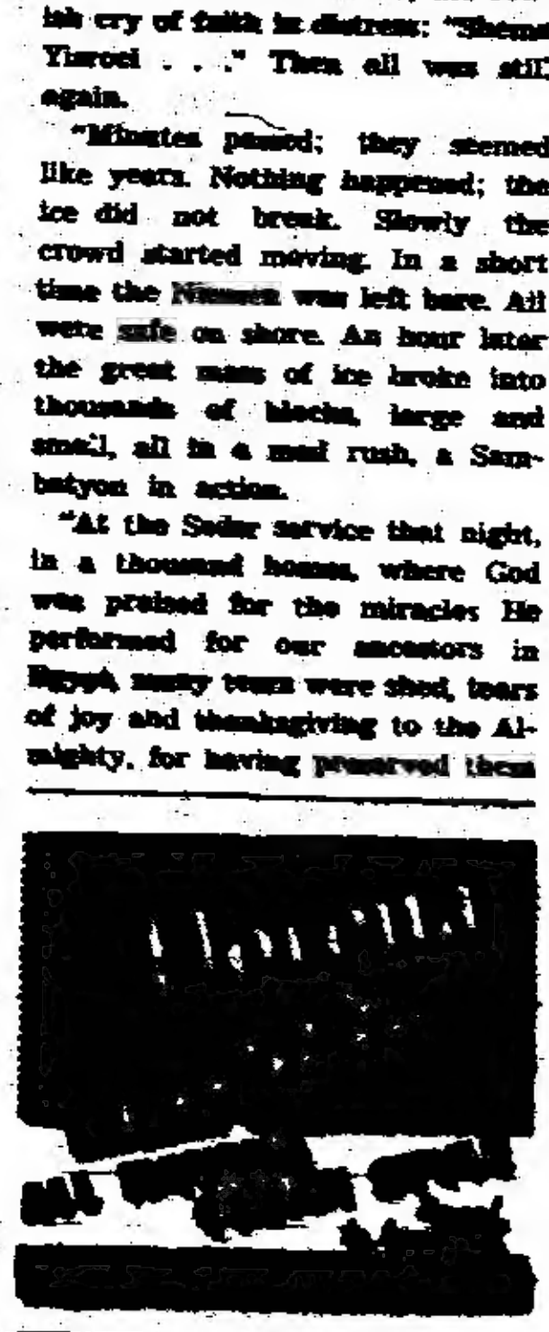

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Traditional Delicacies On The Passover Table

(Continued from Page Eight)

sauce or strawberry shortcake. The almond cake is the traditional dessert, but in this country the strawberry shortcake is more usual. And, of course, no Passover meal is complete without Passover candies.

Careful adherence to the following recipes can insure for even a novice an enjoyable meal of which to be proud. And for subsequent meals—after all, a week of Passover dishes gives a lot of leeway for variety—it is essential that the breakfast specialties of matzoh brei and matzoh pancakes grace your table. There are many variations of desserts — cakes and jelly rolls and cookies and muffins and pies and fritters and macaroons; and as many different sorts of cheese and meat and egg concoctions and puddings and vegetable dishes. Since a conscientious enumeration of these hundreds of recipes would fill a good-sized volume, those below will stick to the essentials outlined above, plus a couple for the sort of sweets your boys in army camps would love to receive from the home folks.

This year many a Seder table will be graced by an empty chair —ostensibly reserved, perhaps, for Elijah, but reminding those at the festive board of the men away to wrest again the torch of freedom from the greedy grasp of those who would dim it. Those at camp in this country or in easily accessible territories enjoy receiving goodies from home — and the following three recipes were particularly devised for the sort of tidbits that stand up well under traveling and that are greeted with cheers.

NUT MACAROONS—

The ingredients include five egg whites, four teaspoonsful of matzoh cake meal, one pound of your favorite nuts (weight taken when shelled) ground fine, one and one-half pounds (or four cups) of powdered sugar and the grated rinds of two lemons. Beat the egg whites until they are stiff, then fold in the other ingredients, which have previously been well mixed. Place a cookie sheet in your baking tin and dust it thickly with cake meal; then drop the macaroons onto it from a teaspoon, placing them about an inch apart. After baking them in a medium oven for a quarter of an hour, brown them by increasing the heat.

FARFEL CANDY—

The ingredients include four and one-quarter cups of matzoh farfel, two well-beaten eggs, two-thirds cup light molasses, one and one-third cups honey, one and one-third cups sugar, one-half teaspoon ginger, one-half teaspoon allspice and a teaspoon of lemon juice. Place the farfel and eggs into a saucepan and cook very slowly until they are dry, stirring constantly with a wooden spoon. Add the other ingredients and continue to cook and stir until the candy tends to draw together and leave the sides of the pan, and forms a firm ball if tried in cold water. Pour on a platter and cut into squares.

ALMOND CAKE—

This cake can also be used to top off your Seder meal. If almonds

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are hard to obtain in your neighborhood at present, this dessert can utilize instead any other nuts whose flavor you prefer. The ingredients include ten eggs, two cups of sugar, one cup of either cake meal or matzoh meal (the former produces a finer texture) one cup chopped blanched nuts, one teaspoonful of vanilla and one-quarter teaspoon salt. Beat the egg yolks and sugar together until they attain a very light color; add the meal, the almonds and the vanilla. Add the salt to the egg whites and beat them until they are stiff, after which fold in the other ingredients gently. Bake seventy minutes in a moderate oven in a pan whose bottom, unless it is removable, has been lined with waxed paper. If you like a tart taste, you may add the juice and grated rind of one lemon to the dough during the preliminary mixing.

GEFUELLTE FISH—

The ingredients (to serve six) include two 2½-pound fish, combining whichever two you prefer of the following three customary varieties—carp, pike or whitefish; ten medium-sized onions, four squares of matzoh (run hot water over them to soften them), five eggs, salt and pepper to taste. Some recipes also call for three bay leaves and a stick of cinnamon. When you are filleting the fish be careful not to break the skin and, in case you want to stuff the filling back whole, not to disturb or cut the center bone. Chop four of the onions as finely as possible, then add the fish meat and continue chopping till it also is as fine as possible. Squeeze the water from the matzoh and add them and the eggs to the mixture and continue chopping, adding two or three glasses of cold water as necessary, until the whole mixture is chopped almost to a paste. At this point add the salt and pepper, then stuff the fish back into the skin—or, if you prefer, form it into balls. Distribute the other onions, sliced, to cover the bottom of the fish kettle, lay the fish atop the onion layer and cover with cold water. Place over a hot fire and bring the water to a rapid boil. Now add whatever other spices you like, and a few sliced carrots if desired. Boil rapidly for one hour with the lid off the kettle, then reduce the heat and put on the lid and simmer slowly for two hours or even a bit longer.

MATZOH BALLS—

The ingredients include one cup of rendered chicken fat, three well-beaten eggs, one-third cup of hot chicken broth, two cups of matzoh meal, one teaspoonful of salt and, in case you like the flavor, a teaspoonful of either ginger or nutmeg. The chicken fat should be lukewarm and well-beaten. Add the other ingredients gradually, alternating the liquid and the dry, and mix well. Roll the dough into balls about the size of a walnut and then set them aside in the refrigerator for at least an hour; twenty-four hours give even better results. When you are ready to use them drop them into the boiling soup, cover them and let boil for twenty minutes.

MATZOH STUFFING—

The ingredients include three matzoh squares over which boiling water has been poured, one cup diced celery, one-half cup chopped onions, two tablespoons of chicken fat, one well-beaten egg, salt and paprika to taste; these quantities are sufficient for a good-sized chicken but must be increased for larger fowls. Brown the diced celery and the chopped onion, then add the matzoh, which must first be well squeezed out and mixed with the egg. Stir the mixture well and season, then stuff the bird till it has a plump, round appearance. Leave a bit of the stuffing outside, to vary the taste with some that is browned together with the meat.

STRAWBERRY SHORTCAKE—

The ingredients include four eggs, three-quarters cup sugar, one-half lemon (both juice and grated rind), one-quarter tea-

COMMENTARIES

(Continued From Page Five)

Our own present darkness may be the night, the prelude to the great exodus when at long last all form of freedoms, not only four, will firmly be established and universally established under God for the children of men.

O, Thou Guardian of the Right,
Lead us onward to the light
From the darkness of the midnight.

Father, let the day appear
When all men Thy name revere
And Thy light dispels the midnight.
When no longer shall the foe
From the oppressed wring cries of woe
In the darkness of the midnight.

But Thy love all hearts shall sway;
And Thy light drive gloom away,
And to midday change the midnight.

(Passover Haggadah)

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spoonful of salt, one-half cupful of cake meal. Beat the egg yolks and sugar till they are very light in color. Add the lemon, salt and sifted cake meal, then fold in the egg whites, stiffly beaten. Bake in two shallow pans in a moderate oven. When the layers are cold put one on your cake plate, spread thickly with well-sugared strawberries and top with the other layer. This can be spread either with meringue (which should then be quickly and lightly browned) or, dietary principles permitting, with whipped cream. The top decoration, of course, consists of strawberries.

MATZOH BREI—

The ingredients include six squares of matzoh, two teaspoonsful of salt, four tablespoonsful of sugar, one and one-half teaspoonsful of cinnamon and four eggs. Soak the matzoh in hot water until they are soft, then squeeze out the excess water. Beat the eggs well and mix with the matzoh. Add the salt, sugar and cinnamon, turn into a frying pan and brown well on both sides.

MATZOH PANCAKES—

The ingredients include two eggs, one-half cup of milk, one-half cup of cake meal, one teaspoonful of sugar, one teaspoonful of baking powder, one-quarter teaspoonful of salt. Beat the eggs well, then add the milk and the dry ingredients alternately and slowly. Mix well and drop the cakes from your spoon onto a very hot and slightly greased griddle or pan. When bubbles have formed all over the surface turn the cakes and brown them on the other side.

The above are the minimum recipes with which you can successfully come through the Passover week if any trace of traditionalism lingers in your soul.

For nothing can better symbolize the continuity of Jewish experience and its potentialities for joyousness, given the proper circumstances, than the good Pesachdic dishes that we share with the generations that came before us, and with those who will follow after.

This article is from the Jewish Advocate.

Speaking in Yiddish and English, Dr. Israel Goldstein, president of the Z.O.A., broadcast a Purim message to the Jews of occupied Europe over the B.B.C. facilities.

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PASSOVER APPLE TORTE

one cup sponge cake crumbs
four eggs—separated
three-fourths cup sugar
juice of one lemon
three apples, grated
one quarter cup chopped almonds

Beat yolks of eggs with sugar, add apples, crumbs, lemon juice, and lastly fold in beaten whites of eggs. Turn into spring form. Sprinkle almonds on top, pressing them into mixture with back of spoon. Bake in medium hot oven from twenty to twenty-five minutes.

Mrs. Michael Gardner
4200 Sherbrooke Street West, Montreal

CREAM PUFFS

one-quarter cup oil
two cups water
one teaspoon salt
two tablespoons sugar
two cups matzoh meal
six eggs

Bring the oil, water, salt and sugar to a boil. While it is boiling, add two cups matzoh meal, stirring constantly until the mixture comes away from the sides of the pot. Cool, and beat in six eggs, one at a time. Form into small balls, place on greased baking pan, and bake for about ten minutes in an oven of 400 degrees. Lower to 350 degrees and bake until golden brown. When cool split and fill with:

LEMON FILLING

one-half cup sugar
one egg
juice of one lemon
one teaspoon lemon rind

Beat egg well, mix with sugar and lemon juice and rind. Cook over a very low flame, stirring constantly until it begins to thicken. Allow to cool before spreading.

Mrs. M. Kriss,
405 Markham Street, Toronto.

MATZOH PUDDING

Soak matzoh in water and press out flat. Between each layer of matzoh, put grated rind and juice of lemon, and almonds chopped fine. Make a batter of eggs and sugar, pour over matzoh and bake in slow oven. Quantity used depends on number of persons to be served.

Mrs. I. Cohen,
4065 Decarie Boulevard, Montreal.

MATZOH FARFEL PUDDING

one and one-half cups matzoh farfel
one cup water
three eggs
one tablespoon salt
pepper
two tablespoons chicken fat

Add water to the matzoh farfel and let stand for five minutes. Beat eggs well, add salt, pepper and matzoh farfel, and mix thoroughly. Place mixture in pan greased with chicken fat, and bake for a half hour or longer. Serve hot.

Mrs. S. Roth,
31 Borden Street, Toronto.

PASSOVER POTATO KUGEL

eight large potatoes
four eggs
one dessertspoon salt
pinch of pepper
one cup matzoh meal
one tablespoon chicken fat

Peel, wash and grate potatoes, using a fine grater. Beat eggs, and add salt, pepper, matzoh meal and grated potatoes. Mix thoroughly. Heat and grease baking pan with chicken fat. Place mixture in pan and bake in a hot oven for one hour. If preferred, more fat may be used.

Mrs. M. Densky,
30 Brunswick Avenue, Toronto.

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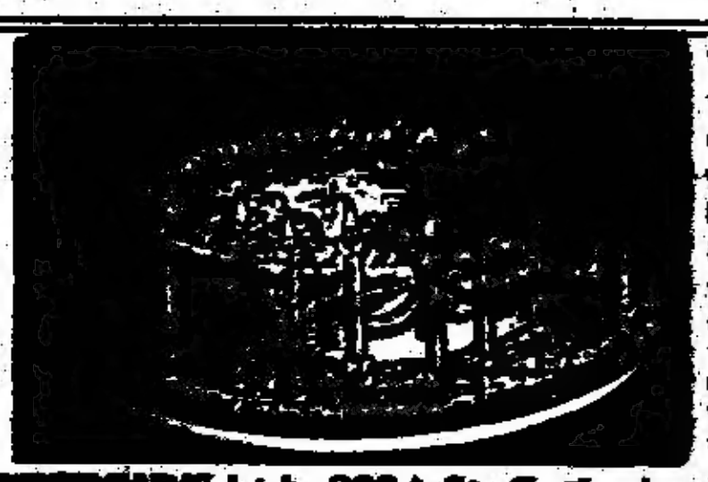

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Social Notes — Montreal

Mrs. A. Bronfman, Westmount Avenue, visited her sons-in-law and daughters, Mr. and Mrs. J. Butler, and Mr. and Mrs. William Doniger, of New York; and Dr. and Mrs. A. E. Brunswick, of Philadelphia, Pa.

Mrs. H. S. Beecher, Grosvenor Avenue, was the guest of Miss Rae Aronson, of Ste. Agathe.

Mrs. Philip Mecklenberg, Sherbrooke Street West, has left to join her husband in Florida.

Mr. and Mrs. S. Simek, Strathcona Avenue, have returned from the Laurentian Mountains.

Mrs. J. Stewart, Roslyn Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. H. Baron, at Princeton, N. J.

Mr. and Mrs. Arthur Flanders, Sherbrooke Street West, have returned from New York, Washington, D.C. and Atlantic City, N.J.

Mrs. Joseph Kirschberg, Victoria Avenue, has returned home after spending several months visiting relatives in New York.

In Albany, N.Y., for the wedding of Miss Marion Barnet, daughter of Mr. and Mrs. Willis Barnet, to Robert Marcus Cummings, son of Mr. and Mrs. Maxwell Cummings, Roslyn Avenue, were: Mr. and Mrs. J. Weiner and son, Edgar; Mr. and Mrs. Stanley Vineberg, Mr. and Mrs. Philip Levy, Mr. and Mrs. Munroe Abbey, Mrs. D. Cummings, Mrs. Sadie Weiner, and Mrs. Albert M. Weiner.

Mrs. M. Ryan, of Ivry, is the guest of Mr. and Mrs. S. W. Jacobs, Belmont Avenue.

Miss Ida Broidie, Sherbrooke Street West, is spending a week at Ivry.

Mrs. Edward Solomon, Arlington Avenue, has returned from Lac Brule.

Mr. and Mrs. Joseph Levinson, Sherbrooke Street West, spent ten days at Lac Brule.

Mrs. J. Elkin, Arlington Avenue, entertained at a buffet supper party for Mr. and Mrs. A. Rittenberg.

Miss Estelle Lipsey, Sherbrooke Street West, spent a holiday at Ste. Agathe.

Mrs. E. A. Kutzman and family, Grosvenor Avenue, have returned from Ste. Agathe.

Miss Marylin Matts, Western Avenue, spent a few days in Ste. Agathe.

Mrs. M. Lupovich, Edgehill Road, spent a holiday at Lac Brule.

Mrs. S. G. Tritt, Grosvenor Avenue, has returned from California.

Harold Neumann, Harvard Avenue, has returned home from a week's stay at Hotel Vermont, Ste. Agathe.

Mr. and Mrs. Seymour Vineberg, Decarie Boulevard, spent a holiday at their cottage at Piedmont.

Mr. and Mrs. George Bloomstone, Queen Mary Road, have returned from New York.

Mr. and Mrs. M. K. Rohrlick, Meridian Road, have returned from Boston, Mass.

Mr. and Mrs. Samuel Yaphe, Queen Mary Road, spent a holiday at Lac Brule.

Miss Rya Segal, Addington Avenue, has returned from Ste. Agathe.

Mrs. S. Fisher, Vendome Avenue, has returned from Banff and the coast.

Mrs. Sylvia Spivack, Queen Mary Road, has returned from Florida.

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S. A. David Guttman, R.C.N.V.R., arrived from Toronto to spend sick leave with his parents, Mr. and Mrs. L. Guttman, 4229 Esplanade Avenue.

Mrs. M. Marlow and daughter, Ethel, St. James Street West, left for a short visit in New York with friends and relatives.

Pte. Jack Schwartz, R.C.A.S.C., and Mrs. Schwartz, of Debert, N.S., are in town for the Passover holidays, visiting the former's parents, Mr. and Mrs. I. Schwartz, 4077 St. Urbain Street.

Mr. and Mrs. Charles Blitz, of Forrest Hills, N.Y., have returned home after visiting the latter's parents, Mr. and Mrs. H. Rubinowitz, Hutchison Street.

Mrs. Philip Rubenstein, of Rochester, N.Y., is visiting her parents, Mr. and Mrs. H. S. Vineberg, Jeanne Mance Street, for the Passover holidays.

Mr. and Mrs. L. Velmish, St. Joseph Boulevard West, celebrated their thirty-fourth wedding anniversary at a dinner party. The table was decorated with a centerpiece of spring flowers, and twenty guests were present.

Mr. and Mrs. Irving Steinman, who are leaving Three Rivers to take up residence in Sherbrooke, were entertained by the Three Rivers community at a banquet at Chateau de Blois, and presented with an engraved silver vegetable server. Fifty guests were present, including Max Steinman, J. Schwartzman, of Quebec City; Mr. and Mrs. Nathan Takefman, M. Mitchell, Mrs. S. Herscovitch, Mr. and Mrs. B. Goldenberg, of Montreal; Mr. and Mrs. S. Renner, and Mr. and Mrs. Abe Kastner, of Shawinigan Falls.

Mr. and Mrs. Harry M. Goldstein, Jeanne Mance Street, entertained one hundred and fifty guests at a dinner and reception in honor of their twenty-fifth wedding anniversary, at the Hungarian Tokay. The tables were decorated with centrepieces of red roses and spring flowers. At the head table were: Mr. and Mrs. Goldstein, and their daughters, Misses Ruby, Rose, Anne, Gloria, and Shirley Goldstein, and sons, Murray, R.C.A.F., Jack, and Irving; Mrs. S. Label, mother of Mrs. Goldstein; and Mr. and Mrs. A. Aranoff, mother and father of Mr. Goldstein. Out-of-town guests were: Mr. and Mrs. Herman Julius, of New York; Mr. and Mrs. David Glickman, and Mrs. H. Greenberg, Toronto; Mr. and Mrs. Harry Katz and daughter, Stella, of Cornwall, Ontario.

Mrs. A. Vineberg, Lajoie Avenue, entertained at an evening for her nieces, Miss Elaine Lubich, a bride-elect of April 2, fiancee of Samuel Rubinovitch; and Miss Ruth Astroff, bride-elect of April 2, fiancee of Al. Moore. A cheque was presented to each. Guests were: Mr. and Mrs. A. Shapiro, Mr. and Mrs. H. Starr, Mr. and Mrs. L. Hyman, Mr. and Mrs. M. Moscovitch, Mr. and Mrs. Maurice Rosenfeld, Mesdames B. Kaufman and Meyer Astroff, Misses Yetta Starr, May Starr, Florence Vineberg, Ruth Silver; Adam Rosenfeld and Samuel Astroff. Out-of-town guests were: Sgt. Bernard Vineberg, R.C.A.F., and Sgt. and Mrs. Mortimer Vineberg.

Miss Zippy S. Levine, Querbes Avenue, entertained at tea for Miss Pearl Gorodetsky, a bride-elect of June 4, fiancee of Newton Migicovsky. The honoree wore a powder-blue dress, black elbow-length gloves, and a three-quarter-length silver fox jacket; and was presented with a chenille bedspread. The table was decorated with a centrepiece of spring flowers and candles. Mrs. N. Levine acted as senior hostess, and was assisted by Mesdames D. Appiebaum and L. Holtzman. Present were: Misses Joyce Seltzer, Helen Rosenman, Rhoda Katz, Ida Seigal, Shirlel Gorodetcky, Beverley Barsky, Rhoda Golick, Shirley Goodman, Esther Karel, Mary Seigal, Rose Palevsky, Shirley Holtzman, and Leah Brott. Miss Louise Scops, of Chicago, was a guest.

Miss Ella Reininger, daughter of Mr. and Mrs. I. Reininger, 76 Mount Royal Avenue East, fiancee of Sapper Issie Bubis, R.C.E., son of Mr. and Mrs. P. Bubis, 4209 Clark Street, honored at a linen shower at the Bucharest by Mesdames Philip Bubis, mother of the groom-elect, and N. Reininger, aunt of the bride-elect; Misses Bertha Reininger, her sister, and Anne Lamborsky. The honoree wore a powder-blue crepe dress, with a draped bodice, and red roses in her hair; Mrs. I. Reininger, her mother, wore a black crepe dress, trim-

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med with sequins and a corsage of red roses: Mrs. P. Bubis, mother of the groom-elect, wore a cocoa-colored brown dress with a corsage of red roses: Mrs. N. Reininger, green printed suit, with a corsage of red roses: Miss Bertha Reininger, violet-colored printed dress with pink roses in her hair: and Miss Lamborsky, mauve-colored draped dress with a corsage of red roses. Assisting were: Miss Minnie Bubis, sister of the groom-elect, in a mauve printed dress, with white carnations in her hair: and Mrs. B. Gerzenovicz, aunt of the bride-elect, in a black crepe dress, trimmed with sequins. Sapper Bubis who has been stationed in Calgary, Alta., will be transferred soon.

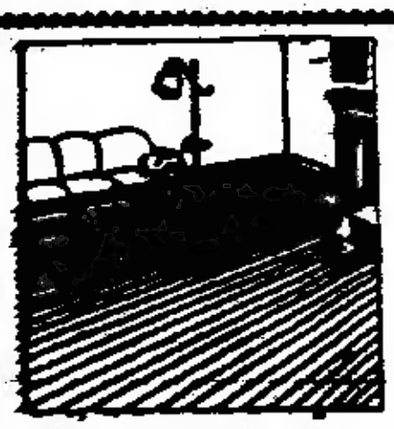
Mr. and Mrs. M. Rudie, Park Avenue, entertained at dinner at the Bucharest for their daughter, Mrs. A. J. Bespoisnew, who is leaving to take up residence in England and will join her husband, Sgt. A. J. Beardshaw, R.A.F. A variety of spring flowers decorated the table. The honoree wore a lavender wool dress, matching hat, with purple flowers, purple accessories, and a bunch of purple flowers tucked into the belt of the dress. She was presented with a sterling silver toilet set. Present were: Mr. and Mrs. N. Slovsky, Mr. and Mrs. A. Browns, Mr. and Mrs. M. Gold, Mr. and Mrs. M. Hecht, Mr. and Mrs. S. Ternofsky, Mr. and Mrs. M. Walter, Mr. and Mrs. D. Rubin, Mr. and Mrs. B. Katzoff, Mr. and Mrs. H. Schwartz, Mr. and Mrs. S. Rabinovitch, and Mr. and Mrs. L. Field.

Mrs. A. Cohen, 4632 Clark Street, has returned home, after spending two months in Toledo, Ohio, where she visited her mother, Mrs. R. Hattner; her sister and brother-in-law, Mr. and Mrs. H. G. Brownsky; her brothers and sisters-in-law, Mr. and Mrs. A. Hattner, Mr. and Mrs. Israel Hattner; her brother, I. Hattner; and her niece and nephew, Mr. and Mrs. H. Shindell.

Mr. and Mrs. Solomon Fox, 4585 Henri Julien Avenue, were hosts at dinner for the immediate family and friends at the Bucharest in honor of their twenty-fifth wedding anniversary. The table was decorated with mixed flowers. Mrs. Fox, receiving in a black crepe dress, trimmed with sequins, and a corsage of white carnations, was assisted by her daughter, Mrs. Louis Gomberg, the latter wearing a mauve printed dress, with matching flowers in her hair. Toasts to the couple were given by Harry Cohen, Nathan Cohen, and Nathan Fox.

Mr. and Mrs. B. Zelman, Hochelaga Street, entertained at dinner for their niece, Miss Anne (Henna) Zelman, a bride-elect of June, fiancee of Mac Gruberman. The table was decorated with a variety of spring flowers. The honoree wore a black crepe dress, trimmed with black fringe, large black off-the-face hat, and a corsage of gardenias. Mesdames B. Selman, aunt of the bride, and S. Gruberman, mother of the groom, had corsages of pink gardenias. The bride was presented with a dinner set. Others present were: Mr. and Mrs. S. Gruberman, parents of the groom; David S. Zelman, father of the bride; Mr. and Mrs. B. Brandes, Mr. and Mrs. B. Rabinovitch, Mrs. Ida Shestrova, and Jerry and Edith Selman, cousins of the bride.

Those who entertained for Mrs. Ralph Muscant, formerly Miss Lillian Kostiner, bride of March 12, were: Mesdames A. Muscant, mother of the groom, G. Kostiner and D. Perlove, at a crystal and china shower at the Queen's Hotel; Mrs. A. Gramich, Dollard Avenue, dinner and presentation of china at home; Mrs. L. Shatz, Waverly Street, grandmother of the groom, dinner presentation; Mrs. L. Freiheit, Victoria Avenue, tea and presentation of odd cup and saucer; Mrs. M. Cohen, grandmother of the groom, Victoria Avenue, tea presentation of pyrex; Mrs. J. Rother, Maplewood Avenue, and Miss Vivian Shapiro, Lajoie Avenue, tea presentation of hors d'oeuvres platter; Mrs. I. Salomin, Willowdale Avenue, luncheon at El Morocco, and presentation of tea set; Mesdames A. Schechter, Park Avenue, and J. Pearson, Van Horne Avenue, tea presentation of breakfast set: Mesdames A. Fitelberg, Clark Street, and H. Fitelberg, Clark Street, tea presentation of crystal mixed bowl; Mesdames M. Zolov, Victoria Avenue, and L. Goldfarb, Waverly Street, luncheon and cash presentation, at El Morocco; Mrs. I. Mandelsys, Henri Julien Avenue, dinner presentation of silver casserole at home; Mrs. J. Frank, Wiseman Avenue, luncheon presentation of china at El Morocco; Mrs. J. Schwartz, Dollard Avenue, dinner presentation of bridal set at home; Mrs. H. Muscant, Esplanade Avenue, tea presentation of odd cup and saucer at home; Mrs. L. Kaslow, Stuart Avenue, tea presentation of china at Eaton's; Miss Shirley Plaut, Hutchison Street, and Mrs. F. Fine, Decarie Avenue, tea presentation of china basket at El Morocco; Miss Lila Klein, Decarie Boulevard, dinner, theatre party and presentation of silver nut dishes; Miss Mildred Auerbach, Jeanne Mance Street, dinner, theatre party, and presentation of silver; Misses Frieda Zimmerman, Park Avenue, and Miss Celia Ashkenazy, Champagneur Avenue, luncheon and cash presentation at El Morocco; Mrs. J. Wexler and Miss Rose Bowman, St. Catherine Street West, dinner presentation of odd cups and saucers at home; Miss Laura Muscant, sister of the groom, Waverly Street, luncheon and cash presentation, at El Morocco; Mrs. M. Moscovitch, Victoria Avenue, tea presentation of china; and Mesdames G. Fitelberg, City Hall Avenue, and S. Fitelberg, Park Avenue, theatre party and presentation of china.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• MONTREAL MEETINGS •

• L.A.C. Norman Cohen, R.C.A.F. overseas, the son of Mr. and Mrs. Harry Cohen, 4044 Van Horne Avenue, whose picture appears on page twenty-three of this issue, is the grandson of the late Mr. and Mrs. Marcus Hirsh Schachter, of Montreal; and of Solomon Cohen, Hartland Avenue, and the late Mrs. Cohen.

• **UNITED PALESTINE** Appeal Junior division, joined at Judaean House, elected: Chairman, Nathan Shuster, president of Canadian Young Judaea; Miss Sarah Furman, Y.W.H.A.; Max Sternthal, Y.M.H.A.; Jack Lehman, A.Z.A; W. Isaacs, Young Judaea; Mrs. Ben. Ehman, Junior Hadassah; Publicity Committee, Miss Bess Aconsky, Y.W.H.A.; Hersh Adlerstein, Y.M.H.A.; Miss Celia Joupe, Young Judaea.

• **JEWISH GENERAL** Hospital Women's Auxiliary Board meeting on Wednesday, April 5, at 2:30 p.m. will hear reports. Mrs. Alton Goldbloom will preside.

• **MONTEFIORE** Ladies Auxiliary raffle of a Silex percolator, at 4465 St. Lawrence Boulevard, was won by Mrs. B. Brushofsky, 4391 St. Dominique Street. $65 was collected, and will be equally divided between Jewish Branch, Red Cross and the Joint Distribution Committee. Mrs. O. Black, presided. Financial secretary is Mrs. M. Newman.

• Mesdames E. Shulman, J. Diamond, and M. Lightstone entertained at ten members and guests of Ladies Auxiliary of the Shmirah and Vaishmor Society at the latter's home, 5718 Clark Street. $20 was collected for post-war organization. The raffle was won by Mrs. H. Diamond.

• **HOSPITAL OF HOPE** give-or-get luncheon, at the Mount Royal Hotel, on June 7, has as conveners: Mesdames J. R. Bogaste, M. Cohen, J. Obront, D. Jonisetsky, S. Cohen, E. Shuster, A. Gold, J. Schneiderman, A. Blumenthal, L. Rosen, S. Sandrak, S. Cohen, H. Carin, H. A. Cohen, A. Gordon, S. Dalfen, M. Edelstein, H. Klar, M. Dines, F. Pinsky, S. Gold, I. Phillips, B. Freed, H. Levites, O. Black, W. Potechin.

• **RED CROSS:** $45 was collected at a twenty-fifth wedding anniversary dinner for Mr. and Mrs. Harry M. Goldstein, at the Hungarian Tokay.

• Mr. and Mrs. William Weiss, 6014 Park Avenue, donated money to send ten thousand cigarettes overseas, in memory of her brother, Flt. Lieut. John Joseph Marcus, R.C.A.F., who was killed in action on December 28, at the age of thirty-two.

• **Y.M.H.A.** Minstrels Military Entertainment Troupe will present its annual revue on Saturday, April 1, before resuming their schedule of army camp appearances. "On the Double", produced and directed by Samuel Miller and Peter Rubenan, will have such comedians as Max Rosenthal, Mickey Avrith, Michey Abramovitch, Philip Bordensky and Albert Schenk, interlocutor. Solos will be sung by Misses Sadie Cohen, Zelda Gordon, Rickey Abrams, Gwen Klein; W. Aaronson, Misses Bess Silver, Mary Letman, Ruth Cohen; Louis Lemkman, Harry Cohen, Samuel Rabinovitch; trio, Misses Hilda Popovitch, Belle Levitt, Harriet Gillman, all part of the minstrel chorus.

• **SERVICEMEN'S** Centre: Those wishing to render hospitality to men in the Armed Forces for Passover should register immediately, 1511 Bishop Street, PL. 4815. Miss Sarah Berbrier is secretary.

• **CANADIAN** Jewish Congress: Capt. S. Gershon Levi, chaplain, overseas, wrote to Mrs. M. Hyman and Mrs. S. Oatbaum, chairmen of the committee sponsoring the shipments of comforts and cigarettes, to thank them. Wrote Captain Levi: "It is not only the regularity with which these cigarettes and comforts packages arrive, that elicits words of praise. One soldier said to me 'Whoever makes up these packages should get a medal.' It is the general feeling that you manage to pack into small space just those items which are most useful and pleasant to the men, and which give them decided 'lift'.

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I am particularly pleased when I hear from men in Italy and Africa that they have been getting the packages, and that they mean so much to them. Recently I spoke to F/Sgt. Lawrence Bergman, of Montreal, who was a prisoner for one month, but managed to escape. He told me that his Squadron received a package for him during his absence, and thinking he was lost, distributed it among the boys. When he returned they made up a nice package for him to replace it.

● **GRAEJVER** and Gunjber Family Circle party, at the home of Mrs. H. Carmen, Waverley Street, heard an appeal by the president, Mrs. L. Eisenstat, and raised $210 to help the inhabitants of Graejvo after the war.

● Pupils of Alice Postner, Lic. Mus., (McGill) will be heard in a piano recital at the Jewish People's School, 5210 Waverley Street, on Sunday, April 2, at 3.15 p.m. Three duets will be played by Helen Levy and Frances Segal; Joyce Postner and Lila Kleinberg; Sybil Goldberg and Thelma Messinger. Mrs. Postner will play a "Polonaise" by Chopin.

● **METRO GIRLS CLUB** held a servicemen's dance and party at the Spanish and Portuguese Synagogue. Miss Rae Rosenbloom acted as social director, and Sgt. Daniel Dorfman, R.C.O.C., was master of ceremonies. The hall was decorated by Sgt. Dorfman, Al. Smilovitch, and Sgt. Tom Meldrum, in red, white, and blue crepe paper. The C.O.T.C. Orchestra of the University of Montreal supplied the music. There were two floor shows with Pte. M. Chestney, C.W.A.C., singer; Pte. M. Steck, C.W.A.C., dancer; Pte. Al. Citrin, comedian; Louis Lendman, Zelda Gordon, singers; Pte. J. Harrison, C.W.A.C., yodeler; Pte. Larry Lake, imitator; W. Brazen, Rickey Abramovitch, singers. The floorshow ended with Sgt. Dorfman singing, and the guests joining in the choruses. The hostesses, serving one hundred and seventy-five guests at a canteen, were: Mesdames Ted Rudner, Louis Rudner; Misses Ida Rudlack, Estelle Fleisher, Etta Workman, Adele Zuckerman, Doris Lifschitz, Marion Plotnick. In honor of Miss Adele Zuckerman's birthday, the lights were dimmed, and a birthday cake with twenty-one lighted candles was presented. Major P. Fey, R.C.O.C., picked the winner of the door prize, and presented him with a leather wallet. Al. Smilovitch was in charge of the cloakroom. Another dance will be held shortly.

● **PIONEER WOMEN'S** Organization will give a Jewish National Fund evening, Tuesday, April 11, at the Jewish People's School. Rev. J. Goldbloom will be guest speaker and Weizmann Golden Book certificates will be presented. Altanah Group has been organized with Mesdames B. Ludwig, F. Wolofsky, M. Taylor as the executive. Tuesday Night Victory Group of Chanita Group tea, at Bnai Jacob Synagogue, raised $95 for Moatzoth Hapoaloth. Speaker was Mrs. L. Neiss. Hostesses: Mesdames N. Krakowitz, B. Bonder, I. Lewis, B. Medicoff, S. Midvidy, E. Rabinovitch, B. Small, Y. Wertheimer, P. Cohen, D. Nemeroff.

DEATHS

Sarah Schwartz, widow of the late Philip Schwartz, aged sixty-six, died suddenly at the Royal Victoria Hospital, on Wednesday, March 22. She is survived by three

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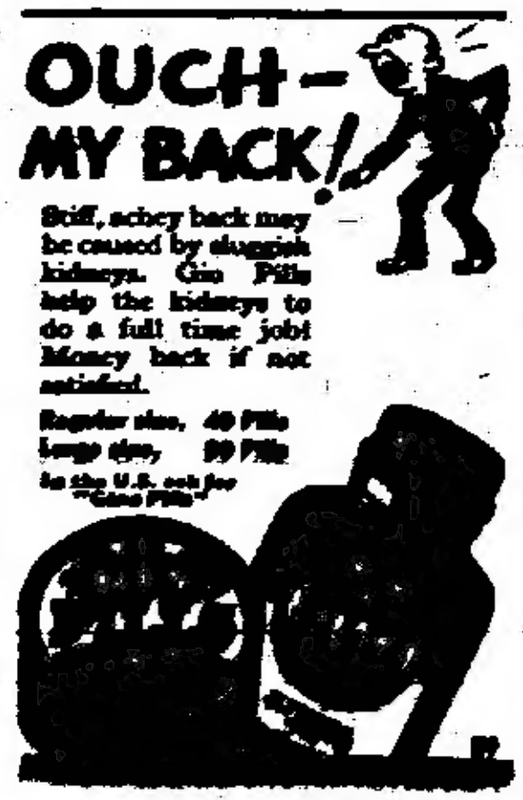
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sons, Hyman, Mac A., Max L., all of Montreal; two grandchildren, Philip and Roslyn Schwartz; one sister, Mrs. D. King, of New York. Funeral services took place from Paperman's, Rabbi S. H. Herschorn officiating, assisted by Reverend M. Master. Burial was in Adath Shurim Cemetery. Shiva at the home, 417 St. Joseph Boulevard West.

Deborah Cohen, aged eighty-seven, widow of the late Fishel Phillips, 6 St. Viateur Street, died at the Jewish General Hospital, on Tuesday March 21. She is survived by three sons, Lazarus Phillips, K.C., Nathan and Horace Phillips, all of Montreal; three daughters, Mrs. S. Z. Geffin and Mrs. B. Bavitch, of Montreal, and Mrs. H. H. Sugarman, of Ottawa; twenty-three grandchildren; seven great-grandchildren; one sister Mrs. Moses Covlensky, of Montreal, and one brother, Rabbi Hirsch Cohen, of Montreal. Funeral services took place from Paperman's, Rabbi H. Abramowitz officiating. Burial was in Shaar Hashomayim cemetery. Shiva was at the home of Lazarus Phillips, 654 Murray Hill Avenue.

Sarah Wood died at home, 6081 Durocher Avenue, on March 18. She is survived by her husband, Hyman Lightstone; four daughters Mrs. Harry Lauterman, Mrs. David Riemer, Miriam and Lillan Lightstone, all of Montreal; one son Pte. Alfred Lightstone, C.M.H.Q. Records, of London England; three sisters, Mrs. A. Albert, Mrs. H. Aaronson Miss Betty Wood, all of Toronto; and two brothers, Jack Wood, of Buffalo, N.Y., and Abraham Wood, of Los Angeles, Calif. Funeral services took place from Paperman's, Rabbi C. Denburg officiating, assisted by Cantor L. Syrek. Burial was in Memorial Park, Cartierville cemetery. Shiva was at the home.

Jack Macklin, aged forty-three, died on Friday, March 24, at the Royal Victoria Hospital. He is survived by his wife, Fanny Katz; one daughter, Joan; one son, Joseph; three sisters, Mrs. N. Zepres, Mrs. L. Maron, Mrs. P. Vosberg; and two brothers, Sidney and Louis Macklin, all of Montreal. Funeral services took place from Paperman's Rabbi C. Denburg officiating. Burial was in Hebrew Sick Benefit cemetery. Shiva at 4885 DeGrandpre and 4639 Esplanade Avenue. Mr. Macklin was in the employ of the Regal Films Company for over twenty-five years.

IN MEMORIAM

In loving memory of our dear father, Ziadel Rosman, who passed away March 29, 1943. Always in our thoughts, and sadly missed by his wife, Tillie; and children, Gus., Harry, Genia, and Mark Levitt.

In loving memory of a dear husband and father, Morris Marks, who passed away March 4, 1943, 22nd day of Adath, ever remembered by his wife, Rachel, his sons, daughters, and grandchildren.

In loving memory of our dear father, Aron Hershel Harris, who passed away the 28th day of Adar. Ever remembered by his children, Vera and Sam.; and grandchildren, Gertie and Roslyn.

MARRIAGES

Nash-Kositsky

The marriage of Jenny, daughter of Mr. and Mrs. N. D. Kositsky, 808 Querbes Avenue, to Abraham B. Nash, son of Mr. and Mrs. F. Nosovitsky, 525 Linden Boulevard, Brooklyn, N.Y., took place at Beth David Synagogue on March 19, at four o'clock, Rabbi S. Herschorn officiating, assisted by Cantor Schlepack. The bride was given in marriage by her parents. She wore a floor-length gown of white marquisette, made with a high, round neckline, three-quarter-length sleeves, shirred bodice with buttons to the waist, and full skirt terminating in a short train. Her pleated headdress of tulle illusion, was centred with lilies-of-the-valley; and held a long veil ending with a train. She carried a white bible, covered with orchids and streamers. Miss Sarah Kositsky, sister of the bride, was maid of honor. She wore an orchid-colored gown, with a lace bodice and a net skirt; matching finger-tip veil of tulle illusion, centred with sweet peas; and carried a nosegay of Talisman roses. Isadore Nash was best man. The room was decorated with clusters of spring flowers, and white ribbons decorated the aisles. "Because" was played on the organ, assisted by the choir. The reception took place in the hall of the synagogue. The bridal table held a three-layer wedding cake with tapers; and the other tables were decorated with spring flowers. The bride's mother wore an afternoon dress of purple with lace insertions; a purple and fuchsia-colored hat, with matching veil; and a corsage of Talisman roses. The groom's mother wore a teal-blue afternoon dress; matching velvet hat and veiling; and a corsage of American Beauty roses. The bridal couple left on an extended trip of the Eastern States, the bride traveling in a beige wool dressmaker suit, under a black Persian lamb coat; a fuchsia-colored hat and gloves; and a corsage of orchids. They will live in Brooklyn, N.Y. Out-of-town guests were: Mr. and Mrs. Fred Nosovitsky, Mr. and Mrs. H. Turk, Mr and Mrs. S. Nash, Isadore Nash, Miss Diana Nosovitsky, Mrs. I. Mofenson, of Brooklyn, N.Y.; Mr. and Mrs. Charles Blitz, of Forest Hills, L.I.; Dr. A. Kositsky, of Drake, North Dakota; Miss Sonia Kunin, of Detroit, Mich.; Miss Rhoda Fein, A. Rabinovitch, of New York; and Felix Hollinger, of Ottawa, Ont.

Muscant-Kostiner

The marriage of Lillian, daughter of Mr. and Mrs. William Kostiner, de Vimy Avenue, to Ralph, son of Mr. and Mrs. A. Muscant, Waverley Street, took place at Beth David Synagogue, on March 12, Rabbi S. H. Herschorn officiating. The bride was given away by her father. She wore a gown of white Chantilly lace and point d'esprit, fashioned on torso lines, long sleeves coming to points over the wrists, and full skirt ending in a train of point d'esprit. Her finger-tip veil of point d'esprit fell from a crown embroidered in white beading and rhinestones, and she carried a prayer book trimmed with white orchids and pink snapdragons. Miss Laura Muscant, sister of the groom, was maid of honor. She wore a long powder-blue dress of point d'esprit, with a matching crown and veil, and carried a nosegay of blue and pink snapdragons and carnations. Leon Kostiner, brother of the bride, was best man, and the ushers were Edward Kostiner, Lionel and Maurice Schwartz, Archie Gorn, Julius Waxman, Harry Beckman, Harry Broodney, and Harry Shaiken, who carried canes in a military effect. The ceremony was performed by candle-light. The aisle and front of the altar were decorated with white satin ribbon loops and bows, ferns and assorted spring flowers. Eight menorah candelabra, containing twenty-four inch candles, were placed along the aisle and in front of the canopy. "O, Promise Me," was sung by a soloist and choir, who also sang during the ceremony. Mrs. Kostiner, mother of the bride, was gowned in a violet-colored crepe and lace dinner dress, matching hat, trimmed with violet-colored and purple flowers, long purple gloves, and a corsage of Talisman roses. Mrs. Muscant, mother of the groom, wore a black net dinner gown, trimmed with gold flowered sequins, matching black net headdress, and a corsage of Amer-

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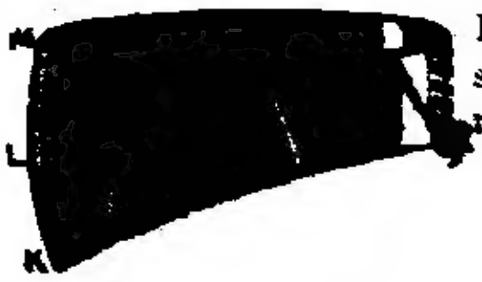

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jean Beauty roses. Following the reception for two hundred and twenty-five guests in the community hall, the bridal couple left for New York, Philadelphia, Pa., and Atlantic City. They will live at 6309 de Vimy Avenue.

Fliegenheimer-Friedlander

The marriage of Gerty, daughter of Mrs. Helene Friedlander, formerly of Vienna, now of London, England, to Max Eugene Fliegenheimer, son of Mrs. Martha Flieg, Sherbrooke Street West, Montreal, formerly of Heidelberg, took place on March 26, in London, England.

ENGAGEMENTS

The engagement of Miss Sarah Gammer, Laurier Avenue West, daughter of S. Gammer and the late Mrs. Gammer, to Ben. Gersovitz, son of Mr. and Mrs. J. Gersovitz, Argyle Avenue, is announced. The marriage to take place on June 22. Miss Gammer is a graduate of Macdonald College for Teachers, and Mr. Gersovitz is a graduate in science and a member of the graduating class in engineering at McGill University.

The engagement of Vivian, youngest daughter of A. Shapiro, 1216 Lajoie Avenue, and the late Mrs. A. Shapiro, to Sgt. William Abugov, R.C.A.F., son of Mr. and Mrs. Abugov, Church Avenue, Verdun, is announced.

Mr. and Mrs. S. Levin, Brodeur Avenue, announce the engagement of their youngest daughter, Sonia, to Saul Philip, son of Mr. and Mrs. M. Sake, Chauveneur Avenue, the wedding to take place in the fall.

The engagement of Miss Jennie Levy, 705 Querbes Avenue, daughter of the late Mr. and Mrs. A. S. Levy, to Carl, son of Mr. and Mrs. Patoff, 5178 Park Avenue, is announced.

Mr. and Mrs. H. Lifshitz, 4879 Jeanne Mance Street, announce the engagement of their eldest daughter, Lillian, to Samuel Toulch, son of Max Toulch, 5245 Durocher Avenue, and the late Mrs. Toulch.

Mr. and Mrs. H. Bacal, 714a Bloomfield Avenue, announce the engagement of their daughter, Mildred, to A.C.2 Archie Cohen, R.C.A.F., son of Mrs. I. Cohen, Notre Dame de Grace Avenue, and the late Reverend I. Cohen.

BIRTHS

Born, to Mr. and Mrs. Sol. Teblum (nee Sylvia Tibby Chawkin), 5454 Victoria Avenue, a daughter, Tarry, at the Jewish General Hospital, on Friday, March 24; granddaughter of Mrs. S. Chawkin, St. Lawrence Boulevard, and the late K. Chawkin; and of Mr. and Mrs. R. Teblum, 4828 Hutchison Street.

Born, to Mr. and Mrs. Sol. Levin (nee Frances Seltzer), 5620 Decelles Avenue, a daughter, Joyce Ruth, at the Royal Victoria Hospital, on March 19; granddaughter of H. Seltzer, Clark Street, and the late Mrs. H. Seltzer; and of Mr. and Mrs. S. Levin, Duquette Street; great-granddaughter of Mrs. H. Marcovitch, Mount Royal Avenue West.

Born, to Mr. and Mrs. B. Singer (nee Leah Blanck), 451 Edward Charles Avenue, a son, Richard, brother of Donald, at the Woman's General Hospital, on March 23; grandson of Mr. and Mrs. H. Blanck, 5458 St. Lawrence Boulevard; and of Mrs. Ida Singer, de Bullion Street, and the late David Singer. Great-grandparents are Mr. and Mrs. M. Blanck, 3921 St. Dominique Street; and M. Flack, 6361 Fabre Street, and the late Mrs. M. Flack.

Born, to Mr. and Mrs. Samuel Hersh (nee Natalie Stein), 3190 Van Horne Avenue, a daughter, Elisa, at the Weiman's General Hospital, on March 15; granddaughter of Mr. and Mrs. M. Stein, St. Urbain Street; and of M. Hersh, 486 Outremont Avenue, and the late Mrs. M. Hersh.

Born, to Mr. and Mrs. M. Steinwald (nee Bene Rann), 5376 Park Avenue, a son, Eric, brother of Anita and Harvey, at the Jewish General Hospital, on March 13; grandson of Mr. and Mrs. M. Rann, 5301 St. Urbain Street.

Born, to Mr. and Mrs. Ben. Osrow (nee Sally Moore), 5383 Hutchison Street, a son, Aaron Chaim, brother of Mortimer, Seymour, and Shirley, at the Jewish General Hospital, on Friday, March 24. Godparents are Mr. and Mrs. Jack Obront, 383 Edward Charles Avenue.

Born, to Mr. and Mrs. Horace Krasnick (nee Byrdie Segall), 2219 Maplewood Avenue, a son, Ronald Mark, at the Jewish General Hospital, on March 12; grandson of Peter Segall, 2219 Maplewood Avenue.

Born, to Mr. and Mrs. Morris Feldstein (nee Ida Samuel), 3240 Maplewood Avenue, a daughter Linda Elaine, on Tuesday March 14, at the Jewish General Hospital; granddaughter of Mr. and Mrs. Daniel Feldstein 430 Willowdale Avenue; great-granddaughter of Mrs. Mollie Richler, St. Urbain Street.

THEY KEEP ON ELECTING OLYAN

A record for service on the Public School Board has been created by H. Olyan, of Vegreville, Alberta, who has been re-elected a member for a sixth term and has been re-elected chairman of the Public School Board for the fourth term.

This is the eleventh year that Mr. Olyan has served as a member of the Public School Board and the fourth year that he has served as chairman. He has also represented the Vegreville School Board at the annual Alberta School Trustees Convention for nine years.

Mr. Olyan is active in every Jewish and non-sectarian field of activity in his community. He is chairman of the local Committee of the Canadian Jewish Congress and of the Zionist Organization. Vegreville has a Jewish population of approximately eighty souls.

The British Foreign Office does not command "unlimited confidence" when it comes to the question of saving Jews and other persecuted people in Europe states the London Spectator in an article, commenting on the refusal of the British Government to establish a War Refugee Board.

"A Jewish Homeland in Palestine is the only basis for permanent freedom for the Jews," declared Prof. Harold Laski, member of the executive of the British Labor Party, addressing a Jewish National Fund meeting in London. He warned against "idle belief" that the fall of Adolph Hitler will produce liberation for Jews in Europe.

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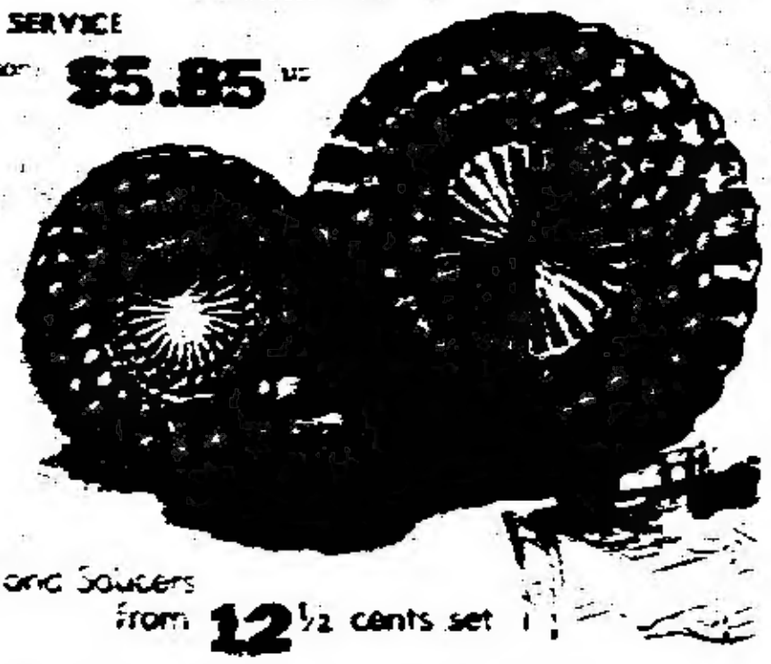

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BIRTHS

Born, to Mr. and Mrs. Ernest Glasner (nee Ray Feinberg), 45 St. Patrick Street, on March 16, at Mount Sinai Hospital, a son, brother of Earl and Hilont.

Born, to Mr. and Mrs. Irving Dobkin (nee Mary Gore), 197 Colleard Avenue, on March 21, at Toronto Western Hospital, a son, Earl Bruce. Grandparents are Mr. and Mrs. C. Gore, 640 College Street; and Mrs. I. Dobkin, 247 Montrose Avenue.

Born, to Mr. and Mrs. Ben. Levy (nee Shulameth Schwartz), 21 Forest Ridge Drive, on March 21, at Toronto General Hospital, a son, Howard Norman, brother of Peter. Grandparents are Mr. and Mrs. L. M. Schwartz, Standish Avenue; and Mr. and Mrs. Lazarus Levy, Palmerston Boulevard.

Born, to Mr. and Mrs. Alexander Diamond (nee Helen Salem), 9 Rusholme Road, on March 24, at Toronto Western Hospital, a daughter. Grandparents are Mr. and Mrs. H. Salomansky, 168 Ossington Avenue; and Mrs. B. Diamond, 330 College Street.

Born, to Mr. and Mrs. Samuel J. Hennick (nee Baylie Pearlmen), of Oshawa, on March 1, at the Oshawa General Hospital, a daughter, Adrienne Sharon. Grandparents are Mrs. J. Pearl, 1 Earnscliffe Road; and Mr. and Mrs. Max Hennick, of Oshawa.

Born, to Mr. and Mrs. F. Green (nee Anne Fisher), of Thamesville, formerly of Toronto, on March 17, at Mount Sinai Hospital, a son, brother of Roslyn. Grandparents are Mr. and Mrs. I. Fisher, of Ocean Park, Cal.; and Mr. and Mrs. S. Green, 317 Markham Street.

Born, to Mr. and Mrs. I. Sirota (nee Rose Starkman), 618 Palmerston Avenue, on March 20, at Mount Sinai Hospital, a son, Lorne.

Born, to Mr. and Mrs. William Drevnig (nee Dorothy Menkes), 1680 Bathurst Street, on March 13, at Toronto General Hospital, a daughter, Sandra Ruth. Grandparents are Mr. and Mrs. M. Menkes, 265 Forest Hill Road.

Born, to Mr. and Mrs. Leonard Pearl (nee Fay Fox), 134 Dundas Street West, on March 23, at Mount Sinai Hospital, a daughter, Sharon Alana. Grandparents are Mrs. E. Fox, 134 Dundas Street West; and Mr. and Mrs. K. Pearl, 513 Euclid Avenue.

Born, to Mr. and Mrs. Michael Rosenberg (nee Renee Adson), formerly of Montreal, Que., 191 Queen Street West, on March 26, at Mount Sinai Hospital, a son, brother of Ian Lester and Syma. Grandparents are Mr. and Mrs. M. Adson, of Montreal, Que.

Born, to Mr. and Mrs. Samuel Parber (nee Edith Anderman), 267 Montrose Avenue, on March 24, at Mount Sinai Hospital, a son. Grandparents are Rev. and Mrs. M. Parber, Palmerston Avenue, and Sgt. and Mrs. I. Anderman, Grace Street.

Born, to Mr. and Mrs. William [illegible] (nee Hart Wayne Pollak), 136

IN THE SERVICES

L. Sochney, 431 Palmerston Boulevard, Toronto, graduated at the London, Ontario, Air Observers' School of the R.C.A.F.

J. Weiner, 61 Cameron Street, Toronto, graduated as pilot at the Hagersville, Ontario, R.C.A.F. School.

Bombadier George Meltz, R.C.A.F., Toronto, was married overseas to the former Trudy Lewis, of London, England.

D'Arcy Street, on March 24, at Mount Sinai Hospital, a daughter, sister of Linda and Brian. Grandparents are Mrs. Sarah Dalkin, 123 D'Arcy Street; and Mr and Mrs. H. Tishler, 204 Robert Street.

Born, to Mr. and Mrs. Benjamin Glickman (nee Paula Sandler), 195 Carlton Avenue, on March 25, at Mount Sinai Hospital, a daughter, Sandra, sister of Ernest; grandchild of Mrs. R. Sandler, 217 Robert Street.

Born, to Mr. and Mrs. Irving Finstein (nee Ruth Frielech), 43 Montrose Avenue, on March 27, at Mount Sinai Hospital, a son. Grandparents are Mr. and Mrs. Louis Finstein, 43 Montrose Avenue; and Mrs. Sarah Frielech.

Born, to Mr. and Mrs. Nathan Richmond (nee Faye Lapidus), 435 Grace Street, on March 21, at Toronto General Hospital, a son. Grandparents are Mr. and Mrs. J. Lapidus, 71 Nassau Street; and Mrs. S. Richmond, 76 Ossington Avenue.

Born, to Mr. and Mrs. A. G. Donn (nee Sadie Cansavick), 480 College Street, on March 24, at Mount Sinai Hospital, a son, Morley Irwin, brother of Adele Shirley. Grandparents are Mr. and Mrs. A. J. Cansavick, of Leeds, England; and Mrs. Dinah Donn, 99 Major Street.

Toronto Meetings

● **SONS OF DAVID** Ladies' Auxiliary met at the home of Mrs. R. Aarons, 159 Montrose Avenue. A tea will be held soon for Youth Aliyah.

● **WOMEN'S MISRACHI** Deborah Chapter, at the home of Mrs. J. Herendeen, Palmerston Boulevard, raised money for Mizrah Chibbis. A meeting at the home of Mrs. M. Weinstock, Concord Avenue, Mrs. M. Stein presiding, heard a report on the Clothe-a-Child Fund. A tea will be held early in June.

● **JEWISH WELFARE** Appeal: Mrs. Edward B. Greene, of New York, will address a dinner luncheon of the Women's Division on Tuesday, April 4, at 12:30, in the Crystal Ballroom, King Edward Hotel. Mrs. Charles Bunker and Mrs. John A. Sherman are co-chairmen of the Women's Division.

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For the first time since the Communist Revolution, representatives of Jewish religious bodies will participate in a conference of Russian Jews to be held in Moscow on April 2, under the auspices of the Jewish Anti-Fascist Committee, to be attended by Red Army men, scientists, writers and artists. The Agenda includes a report by Solomon Michoels and Itzik Feffer, on their visits to the U.S., Canada, Mexico and Gt. Britain.

The establishment of a rabbinical seminary in Russia to graduate orthodox rabbis for service in all parts of the U.S.S.R. is being negotiated between the Moscow Jewish Community and central Soviet authorities.

Eighteen tractors and thirty-three combines and disc ploughs were received in Palestine under the U.S. Lend-Lease arrangement. They were distributed to Arabs and Jews

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Social Notes — Toronto

Frank Dolcourt, of Orillia, Ont., was the guest of his brother-in-law and sister, Mr. and Mrs. H. Caplan, Northcliffe Boulevard.

Miss Sandra Feldman, 120 Vaughan Road, has returned after spending several weeks visiting her parents, Mr. and Mrs. Louis Feldman of Timmins, Ont.

Mrs. T. Sniderman, Bathurst Street, is visiting her aunt, Mrs. Rose Cohen of Long Beach, Cal.

Jack Shifman, of Cannington, Ont., spent a few days visiting his uncle and aunt, Mr. and Mrs. Harold Caplan, Northcliffe Boulevard.

Miss Ida Ilton, 1054 College Street, has as her guests, Mrs. Harold Ilton and daughter, Renee, of Irvington, N.J., and Miss Jeanette Ilton, of Newark, N.J.

Norman Ginsberg has returned from the hospital and is convalescing at his home, 237 Shaw Street.

Pilot Officer Irvin Gollish, R.C.A.F., received his wings as Navigator-Bombardier at No. 10 A.O.S., Chatham, Ont., and is visiting his parents, Mr. and Mrs. J. Gollish, 177 Grace Street, for two weeks.

Albert Yalofsky, R.C.A.F., stationed at Montreal, Que., visited his parents, Mr. and Mrs. Louis Yalofsky, 539 Euclid Avenue.

Mr. and Mrs. E. Zimmerman, 396 Vaughan Road, were hosts at a supper party for twenty-two guests, in celebration of their fifth wedding anniversary.

Mr. and Mrs. A. Seigal, 508 Crawford Street, gave a family dinner, celebrating the golden wedding anniversary of the former's brother and sister-in-law, Mr. and Mrs. S. Selgal.

Mr. and Mrs. Samuel Krestell, 631 Shaw Street, gave a dinner at the Belvin, in honor of the engagement of their daughter, Molly, to A.C. 1 Harry Alexandroff, R.C.A.F. The honoree wore aquamarine-colored crepe; Mrs. Krestell, black crepe with black sequin trimming; and Mrs. B. Alexandroff was in black crepe. About twenty guests were there.

Mrs. I. Brown gave a dinner with about eighty guests present at the Belvin, honoring Miss Bernice Najer, whose marriage to Morris Filderman takes place on June 25. The hostess received in black crepe, with a corsage of roses, assisted by Mrs. I. Najer, mother of the bride-elect, in a two-piece printed crepe dress and corsage of roses; and Misses Molly Najer, in pale blue crepe with matching flowers in her hair; and Miriam Najer, in a two-piece brown and blue crepe dress. The honoree wore blue print with roses in her hair.

Mr. and Mrs. A. Freedman, 119½ Borden Street, gave a party at Club Anon, to celebrate their daughter Barbara's sixteenth birthday. Those present were: Min Shifman, Rhoda Seiden, Fay Rubenstein, Esther Sachs, Roslyn Rice, Helen Greenway, Phyllis Joseph, Bessie Lester, Vera Charloff, Cynthia Solofsky, Bella Cohen, Anne Silverstein, Fay Lazer, Dorothy Muchmaker, Anne Lerner, Beatrice Warnovitz, Esther Kirzner, Ethel Freedman, Tamara Freedman, Rose Buddish, and Joseph Cole, Joseph Offer, Saul Taub, Louis Simkewitz, Martin Jacobs, William Greenspan, Irving Saisberg, David Riseman, Samuel Solfsky, Ber. Rosenberg, Jack Baker, Morris Weiner, Harry Rhine, John Geiman, Hy Koolinsky, Philip Freedman, and Mr. and Mrs. M. Binnock.

Mrs. H. Klein, 87 Baldwin Street, gave a party in celebration of her daughter, Clara's sixteenth birthday. S. Miller, R.C.A.F., was master of ceremonies, and those present were: Sylvia Latowsky, Anne Adler, Pearl Gold, Adele Drevnig, Ruth Bloom, Dorothy Rosenberg, Shevy Kogan, Fern Katz, Pauline Frisch, Ray Atkins, Tillie Klein, and Milton Wallace, Irving Lapidus, Raymond Dobkin, Wilfred Foge, Harold Brodsky, Morris Klein, Samuel Davis, David Riseman, Jack Manley, Morris Soberman, Mr. and Mrs. J. Goldstein, Mr. and Mrs. S. Goldstein, Mr. and Mrs. M. Posner, Mr. and Mrs. H. Klein, and Mr. and Mrs. J. Klein. William Klein, a brother is with the Irish Regiment in Italy.

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MARRIAGES

Potash-Lewis

The marriage of Pearl, daughter of Mr. and Mrs. Frank Lewis, 387 Clinton Street, to Corporal Irving Potash, R.C.O.C., son of Mr. and Mrs. J. Potash, of Belleville, took place on March 19, at eight o'clock, at McCaul Street Synagogue, Rabbi William Drazin officiating. The bride was given in marriage by her parents. Her gown of white slipper satin and lace was fashioned on torso lines, the full skirt terminating in a long train. Her long veil of tulle illusion fell from a matching headdress, and she carried a large nosegay of white roses. Miss Gertrude Potash, sister of the groom, was maid of honor, in pale blue net and taffeta, and flowered hat with matching veil and gloves, and carried a nosegay of roses and sweetpeas. The bridesmaids were Mrs. Reuben Cappe, in pastel yellow; Misses Evelyn Lepofsky and Dorothy Lepofsky, in turquoise blue; and Carole Levenson and Helen Adelberg in pale orchid, all wearing street-length dresses of taffeta fashioned on torso lines with scallops set in the tulle yokes, and scalloped waistlines. They had matching Dutch caps, and carried nosegays of roses and carnations. Louise Sheffer and Sharon Fink were flower girls, in floor-length dresses of pale peach color, with matching bonnets, and carrying nosegays of roses and sweetpeas. Arthur Black, of Belleville, was best man and the ushers were: Reuben Cappe, Harvey Lewis, L.A.C. Leo Opolsky, of Montreal, Que., Hartley Lepofsky, and Abe Taube, of Belleville. The bride's mother received in a gown of pearl-gray crepe, with corsage of orchids, the groom's mother wearing black crepe, with a corsage of red roses. The couple left on a wedding trip to Montreal, Que., and will live in Toronto.

Snider-Abron

The marriage of Mindelle (Abron), daughter of Mrs. Abramovitz and the late Leo Abramovitz, 807 St. Clarens Avenue, to Jack Snider, son of Mrs. A. Lister, took place on March 12, at the bride's home, Rabbi David Monson officiating. Mrs. Jennie Brockman played the wedding music. The bride, given in marriage by her mother and her uncle, David Abramovitz, wore a street-length dress of blue crepe, matching hat with pink and blue flower and a shoulder-length veil, and corsage of pink roses. She was attended by her sister, Adele, in blue crepe, with a corsage of red roses. Sgt. Gordon Snider, R.C.A.F., recently returned from overseas, was best man. The groom was given away by Lt. and Mrs. William Snider. Receiving the bride's mother wore black lace, and corsage of red roses; the groom's mother, green print, with a corsage of red roses; Mrs. William Snider, gold print, with a corsage of roses; and Mrs. M. Levine, black crepe, [illegible]

with white. Out-of-town guests were Mendel Abramovitz and son, Sol., of Windsor; and Irvine Abrams, of Detroit, Mich. The couple left on a wedding trip to Detroit, Mich., the bride travelling in an olive green suit, with beige accessories. They will live in Oshawa.

Eisen-Goldenberg

The marriage of Mary, daughter of Mr. and Mrs. I. Goldenberg, 576 Crawford Street, to Samuel, son of Mr. and Mrs. N. Eisen, Manning Avenue, took place on March 19, at five o'clock, at the home of Rabbi A. Kelman, Markham Street, who officiated. The bride was given in marriage by her parents. She wore a gown of white slipper satin, fashioned on princess lines, with a skirt of Chantilly lace finishing in a long train. The neckline was trimmed with rosettes and she had three-quarter-length sleeves. Her finger-tip veil fell from a matching crown, and she carried a bouquet of Calla lilies. Miss Ethel Goldenberg was maid of honor, wearing blue net over taffeta. Her crown of rosettes had a shoulder-length veil, and she carried a bouquet of roses. A. Eisen, brother of the groom, was best man. For the reception, the table was covered with a green and silver silk damask cloth, and held a centrepiece of spring flowers in a cut-glass bowl, and white tapers. The bride's mother received in navy blue sheer, with hat to match, and corsage of roses. The groom's mother wore black sheer, with a corsage of roses. The couple left on a wedding trip to Niagara Falls, and will live in Toronto. For going away the bride wore a teal-blue tailored suit and rust coat, with white fox collar, and hat to match.

ENGAGEMENTS

Mr. and Mrs. A. Freedman, 119½ Gordon Street, announce the engagement of their daughter, Tamara, to Leading Supplyman Assistant Reuben Bulum, son of Dr. Bulum, of Lipton, Sask., and the late Mrs. S. Bulum.

Mr. and Mrs. M. Rosenfeld, 496 Markham Street, announce the engagement of their daughter, Gertrude, to Joseph Lester, son of Israel Lester, of Hungary, and the late Mrs. Lea Lester, the marriage to take place in June.

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Card Of Thanks

Mrs. J. Marin and family, 37 Turner Road, wish to thank their many friends for the kind expressions of sympathy shown them during their recent bereavement.

IN MEMORIAM

In loving memory of a dear husband and father, Israel Krangle, who passed away March 22, 1942. sadly missed and ever remembered by his wife, children and grandchildren.

DEATHS

Mrs. Sara Faga Lieberman died on March 24 at her home, 109 Lauder Avenue, in her eighty-third year. A resident of Toronto for over fifty years, Mrs. Lieberman was among the early organizers of the Ladies' Aid Society (fore-runner of the Jewish Federation of Philanthropies), Maternity Aid Society, Goel Tzedec Synagogue Sisterhood, and Hadassah, being active on executive committees up to the time of her death. She is survived by two daughters, Mrs. Fischel P. Lesser, with whom she lived, and Mrs. Minnie Koshin, of New York; three sons, Moses I. Lieberman, K.C., Jay Lieberman, of Edmonton, Alta.; and Joseph Lieberman, of St. John, N.B.; one sister, Mrs. M. Circle, of Kingston; and nine grandchildren, Mort, Stanley and Carol Lesser, of Toronto; Flt. Lt. Samuel Lieberman, overseas; Dr. Ethel B. Lieberman, of Edmonton, Alta.; Stanley and Avrum Lieberman of St. John, N.B., and Zev and David Kossin, of New York. Her husband, the late Abraham Liberman predeceased her two and one-half years ago. Funeral services, held on Tuesday, March 28, from Goel Tzedec Synagogue, were conducted by Rabbi Samuel achs and Cantor A. Bernstein.

• TORONTO MEETINGS •

• **SHAW STREET** Synagogue Ladies' Auxiliary, Mrs. I. Fox presiding, heard Mrs. J. Lev, recording secretary, read the minutes, and letters from boys overseas, thanking for parcels and ditty bags, read by Mrs. H. Pacter, financial secretary. The draw was postponed. Donations to: Red Cross, $25; and Moess Chittin, $40.

• **HEBREW WOMEN'S** Social Service and Convalescent Home membership drive had Rabbi A. Kelman as guest speaker. S. Roth and Mrs. N. Lithonthal entertained. An executive meeting was held at the home of Mrs. B. Metter, 22 Turner Road.

• **CONTACT** of Jewish Juniors met at the home of Miss Rose Feldman, Miss Pearl Klebanoff presiding. Annual tea, on Sunday, May 21, at the home of Miss Pearl Klebanoff, 407 Glenayr Road, will aid Camp Camperdown. A draw will be held. Refreshments were served by the hostess, assisted by the refreshment committee, Misses Frances Alter, Vera Urkowitz, Yetta Bede.

DIRT will hurt them

Mud left on shoes is likely to be ground into the leather. The tiny particles will cut and score the surfaces, thus speeding the "wear" of the shoes.

Wipe muddy shoes clean with a damp rag, using plain soap, or saddle soap if you like. Then dry them with a clean cloth and apply a good shoe cream or polish. As muddy shoes will probably be damp, set them to dry in ordinary room temperature—away from direct heat!

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"OVERPROOF" — "PROOF" "UNDERPROOF"
Do You Know What They Mean?

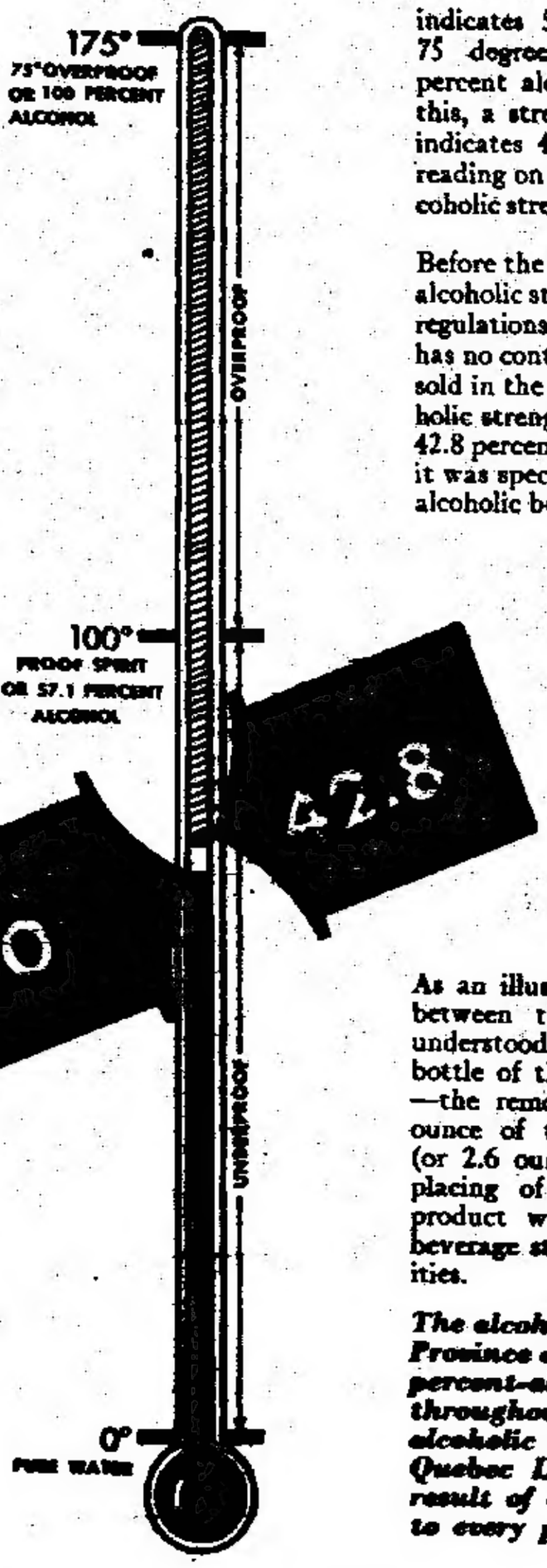
WE have received a number of telephone calls and letters asking for some explanation of "proof spirit", "overproof" and "underproof" and the manner in which the strength of any alcoholic beverage is expressed. The following facts may help to clear up any misunderstanding:—

From the standpoint of excise and customs, different countries throughout the world express the alcoholic content of beverages in different ways. In the British Empire, however, the Sikes table has been adopted (1816) as a base for expressing alcoholic content. To better illustrate this method and to explain the Sikes scale, one can imagine the scale as a thermometer marked off in degrees.

At zero degrees, or the bottom of the scale, we have pure water, and no alcohol. At 175 degrees, at the top of the scale we have the maximum alcoholic strength, all alcohol, and no water. Thus by measuring any alcoholic beverage by its degrees on the scale, its alcoholic strength can be determined.

PROOF, or proof spirit, corresponds to 100 degrees of the Sikes scale and a beverage of this strength contains 57.1 percent alcohol by volume. All alcoholic beverages of greater strength than this proof strength are called "overproof" and all beverages of less than this proof strength are called "underproof". To illustrate —a beverage of an alcoholic strength of 115 degrees would be termed *15 degrees overproof*, (15 O.P.) corresponding to 65 percent alcohol by volume. A beverage of an alcoholic strength of 60 degrees would be termed *40 degrees underproof* (40 U.P.) corresponding to 34.3 percent alcohol by volume.

Thus, it can be seen from the Sikes scale that 175 degrees Sikes (75 O.P.) indicates 100 percent alcohol. Coming down the scale, a strength of 120 degrees Sikes (20 O.P.) indicates 68.5 percent alcohol. Farther down the scale, a strength of 100 degrees Sikes (proof) indicates 57.1 percent alcohol. Still lower, 75 degrees Sikes (25 U.P.) indicates 42.8 percent alcohol. And just a little lower than this, a strength of 70 degrees Sikes (30 U.P.) indicates 40 percent alcohol. The lower the reading on the Sikes scale, the lower is the alcoholic strength of the measured beverage.



Before the new Federal regulations concerning alcoholic strength came into effect—over which regulations The Quebec Liquor Commission has no control—most of the alcoholic beverages sold in the Province of Quebec were of an alcoholic strength of 75 degrees Sikes (25 U.P.), or 42.8 percent alcohol. Under the new regulations it was specified that all domestic and imported alcoholic beverages offered for sale anywhere in the Dominion were not to be stronger than 70 degrees Sikes, corresponding to 30 underproof or 40 percent alcohol. ***As a result of that Federal law, the strength of all alcoholic beverages, most of which were 42.8 percent alcohol, was lowered to 40 percent alcohol.*** It is interesting to note in passing that this strength of 40 percent alcohol is actually a little stronger than the strength of most of the alcoholic beverages sold in Great Britain during these last few years.

As an illustration, and so that the difference between the two strengths can be better understood — if one were to take a 40-ounce bottle of the pre-regulation or stronger stock —the removal of one and two-tenths of an ounce of the pure alcohol from the bottle (or 2.6 ounces of the beverage) and the replacing of this with water would yield a product within the legal limit of alcoholic beverage strength as fixed by Federal authorities.

The alcoholic beverages sold today in the Province of Quebec are of the same 40-percent-alcohol strength as those sold throughout the rest of Canada. This alcoholic strength was not set by the Quebec Liquor Commission but is the result of a Federal regulation applying to every province in the Dominion.

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Join The March To Victory!

WE ARE ON THE MARCH TO VICTORY. Whatever we have done in the past has been only in preparation for the effort we must exert now. We are told that victory is within our grasp . . .

IF EVERYONE AT HOME DOES HIS FULL DUTY

Only now are we to learn the real price that we must pay for victory. For us to falter now would only prolong the fight, and add greatly to the cost in lives and money. Save lives now by joining the ranks of victory marchers. Join the march to victory!

Your Help Is Needed

Your help is needed to keep supplies flowing to the fighting forces in ever increasing volume. All that we have supplied so far was only in preparation. As one need is satisfied another is created — and the need for help from us at home grows with the size and heat of battle. Surely you could not be happy if you do less than your best.

The load grows heavier. More and more people are needed to help to carry it. Money you put into Victory Bonds is not a gift. It is a loan. Repayment with interest is guaranted by the whole Dominion of Canada. If you have some Victory Bonds, get ready to buy more this month. If you have not bought Victory Bonds in the past, get ready to buy all you can now. Get ready to transfer your savings to Victory Bonds. Join the march to Victory!

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